



# MISSIONS

JUNE 1923

# Missions' Denominational Directory

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## Question Box

(Answers in this Issue)

1. Where did Mary Jones start her unique Mothercraft School?
2. Who is the author of "Through Judy's Eyes?"
3. What did the little boy say he was going to make for the baby?
4. Who is the missionary in charge of "Carro Capilla Mexicana?"
5. How many different Indian villages did the touring evangelistic bands visit?
6. Where did the Sibsagar Association meet for its 25th anniversary?
7. What did the Jamshedpur members pledge to give for the new church building?
8. Who was it that recently preached his 13,925th sermon?
9. What work is it that will suffer most in China from a further cut in appropriations—in a missionary's opinion?
10. What building is called a model for school dormitories?
11. What is the Home Mission theme for the Fall Quarter?
12. When was the Mabie Memorial School for Boys formally opened?
13. What are the Kachins beginning to be in northern Burma?
14. How much do the students at Judson College have to pay a month for piano practice?
15. How much of the dollar he received did the boy give for the missionary fund at Kodiak Baptist Orphanage?
16. What Japanese pastor in this country has baptized 300 converts?
17. How many boys and girls were brought to Christ last year in our village schools in Assam?
18. How old was the girl who was the 1,000th person to confess Christ in the great revival in Cuba?

## PRIZES FOR 1923

For correct answers to every question in the 11 issues, two missionary books will be given—the winner choosing them. (If any answers are not in the issue, credit will be given.)

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VOL. 14

# MISSIONS

NO. 6

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Jubilee Concert, Kemendine School and Kindergarten

1. The Butterflies. 2. "Fly, Little Birdling." 3. The Royal Family

(See page 376)

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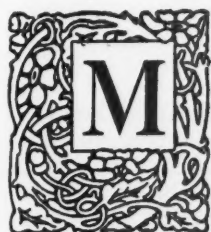
# MISSIONS

VOLUME 14

JUNE, 1923

NUMBER 6

## In the Vestibule of the June Issue



MISSIONS now and then has a gentle note indicating that there is nothing so interesting for the reader as the news from the field. It is true that people tire rapidly of talk about money, much more quickly than of readable descriptions of what our missionaries are doing. But of course we shouldn't have any missionaries to tell anything if we did not have some money to sustain them. At the same time, we are sure that our readers will bear us out in the statement that we say comparatively little about money and a great deal about the work. In fact, we are strongly convinced that the way to get the necessary funds is not to ask directly for money but to publish the actual things that are being accomplished in all parts of the world by those who represent us.

Well, this issue is full to the brim with field news, and good reading it makes. We might call this a special Field Letter issue, when we consider that not less than thirty of its pages are filled with letters and articles directly from the field of action. The range is from Japan to Cuba, with pretty nearly every country between, and the home and foreign are intermingled as they should be. First we have a "Vision" which Mr. Haring sees in process of fulfilment in Yokohama; then Dr. Neil tells of the new idea in special evangelization—the auto car which supplements the chapel car of blessed history. Mr. Longley shows how the Seminary students in India go out on tours in bands and carry the Gospel to eager villages.

The Letters begin with an Assam Associational anniversary; take us thence to Cuba, where a thousand professions of conversion were made in the campaign of which Mrs. Peters writes; back to Jamshedpur, the steel center of Bengal-Orissa and India; on to Nyaung-ubin, with some good pictures from Miss Frieda Peters. So we travel back and forth, taking in Detroit, with its wonderful development under the City Mission leadership of Dr. Gleiss; rural homes in Colorado, academy boys in Huchow, Bulgarian Baptists looking toward

Stockholm, Captain Laughton's first visit to the famous Fukuin Maru, and a bevy of pictures of Kiating in West China—so we go on and on, the interest growing, together with a realization of the magnitude and extent of the missionary enterprise, in which we have only one part of the mighty whole. Before we get through, we go to various points in our own country, to the Philippines and the Coast. Dr. Hanson, our indefatigable translator of the Bible, has a story of his forty-five years in the Hills of Burma.

Nor are we at the end yet. There are pages full of news, terse and trenchant, readable and quotable. The Societies have notes a plenty, and it seems as though the Guild and Crusaders are in a combination to make the last pages more attractive than ever, while Mrs. Aitchison has not learned how to make a dull Forum. We are satisfied that this is one of the meatiest issues in a long series, and it should seem to many as the best. What a fine thing it is that to so many of our good friends the latest issue always seems the best, like the latest Convention or Association.

As for the financial outcome of the year, it is not possible to give the final figures as we go to press. It is hoped that the receipts will be sufficient to enable the missionary societies to meet the year's expenditures and make some reduction on their debts.

MISSIONS has had a good year, as it was able to report to the powers that be. Its subscription list did not advance as we had hoped, but we realize fully the difficulties under which our faithful club managers have labored, and all will be glad to know that financially we have had the best year since before the war—which means a small deficit and a saving of money for other uses. In the next issue we shall have the story of the Atlantic City Convention, which we trust will prove inspiring for the year to come. It is a beautiful service in which we are all engaged, when we render it in the spirit of the Master, with singleness of purpose and devotion. Upon Him we depend as we move out into another year—a momentous year as it will be to so many nations now seething in unrest. If we do our part, He will not fail.

## A Vision in Process of Fulfilment

BY DOUGLAS G. HARING

**I**N 1853 a fleet of American warships under Commodore Perry sailed into Yokohama harbor to demand the opening of Japan to the world. They found a little village on the shore of the bay and a few canvas forts which their glasses revealed to be mere camouflage. The officials saw the wisdom of acceding to their request and Perry's fleet sailed back to America with strange tales of the hermit isles whose gates were at last ajar.

Little could Perry's men have pictured the sight which now greets the traveler entering Yokohama. Gone are the ancient pines and nodding rushes; the little village has been transformed beyond the wildest tales of the Arabian Nights, into a great humming city of half a million people. Ancient customs jostle modern machinery. Ox-carts, rickshaws (the invention of a Baptist missionary) and American automobiles contend for the right of way. On the waterfront rises a modern hotel, while steel and concrete structures crowd back the lines of little tile-roofed Japanese houses. Factories are numbered literally by thousands, and great shipyards loom across the bay.

Yet throughout the city one finds the old temples of Buddhism and the moss-grown groves and shrines of Shinto. Moral and religious development have not kept pace with industrial life. Ships of many nations have brought bad as well as good, and vice is rampant. A huge licensed redlight district testifies to the union of capitalism and the most ancient of all evils. The world's largest brewery rises by the outer harbor. Occasional municipal scandals call forth laments from the people that the chivalry and honor of Old Japan have passed away. Eager youth seek learning only to be turned away from crowded schools, though the haunts of evil are open to all comers.

In 1917 was born a vision, seeking the creation of a new type of virile manhood, the germ of a transformation whose fruits the future would enjoy. Hon. C. Ariyoshi, Governor of the Province, was a Christian of rare character and foresight. The city's moral emptiness, the lack of constructive influences on the character of youth, appalled him. In consultation with a Baptist missionary, the vision began to take form in the Governor's mind. Here in the very center of the city was a hill, once occupied by the military—why not put a school for boys on it? Why not allow the missionaries to demonstrate their claim that the Gospel of Jesus can make character, banish sin, and rebuild nations into the Kingdom of God?

So this splendid site was offered at a nominal price to the American Baptist Foreign Mission Society on condition that it would build a school for young men, meeting government educational standards, but adding that moral and spiritual dynamic which the religions of Old Japan were powerless to give.

The missionaries, particularly Dr. Charles B. Tenny, Mission Secretary, were eager to enter into the door of opportunity thus opened wide. But whence would come funds to erect such a school, such a symbol of American good-will and Christian friendship at the very gateway of

the Orient? The answer was found in the gathering momentum of the New World Movement, with its promise of long-delayed equipment for all our missions. Missionaries in other cities of Japan, men who had long prayed for essential equipment for their own work, felt so keenly the importance of the opening in Yokohama that they gladly set aside their own claims and united in the appeal for funds to realize this dream of a Christian school in Yokohama. They saw that from such a school would come forth a procession of educated laymen and pastors who would ultimately set our struggling Baptist churches on their feet.

God had been preparing a Principal worthy to head such an enterprise. Some years ago a teacher in the Tokyo Imperial Military Academy (the "West Point" of Japan) dropped into a Bible class in the home of a missionary. In time he gave his life to the Master he found there, and resigned his position in the Military Academy, that he might devote himself to making his Saviour known to the youth of the Empire. He went back to the University and studied to fit himself for a position of responsible leadership in Christian education. Thus it happened that the vision in the hearts of the Governor and Dr. Tenny was matched by the vision of service which was driving the life of Mr. Sakata, and giving him the knowledge of Japanese education and an acquaintance among educators and schools that stood in good stead in building up a faculty of consecrated Christian teachers.

A public meeting in the great municipal Memorial Hall announced the organization of the new school. The Governor expected that perhaps 150 of the leading citizens to whom invitations had been sent might appear. To everyone's surprise, over 200 prominent men of the city attended the meeting and sealed the new project with their approval.

In the spring of 1919 the Mabie Memorial School for Boys was formally opened. Ground was being broken for the main building, and meanwhile the little dormitory already built was used for classes. The backing of leading citizens who had attended the meeting a year before was now shown emphatically by the presence in the entering class of the sons of many of these men. The friendship of the Governor, always a guiding and helpful force, was perhaps indicated most clearly by the numbers of sons of his personal friends who entered the new school—living testimony to his faith in the enterprise.

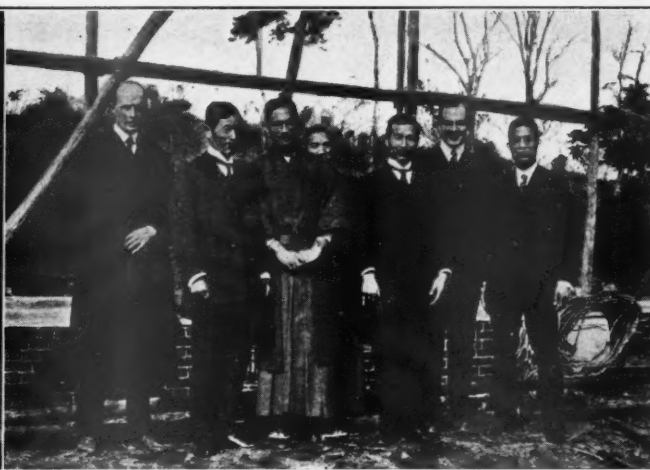
Soon the concrete and steel structure of the main building gradually loomed above the ancient Buddhist temple at the foot of the hill. People began to comment on the attractiveness of the new Christian school on the hilltop. Would the faculty and quality of the work match the building?

Principal Sakata was not long in giving the answer. He searched the Empire for consecrated Christians who were also good teachers. Some of these men gave up fine positions to come with the new school, and many of them have since refused flattering offers to go elsewhere. A remarkable group of teachers has been gathered and the school is rapidly rising to an enviable position in the





PRINCIPAL T. SAKATA, M.A.



ORIGINAL FACULTY OF MABIE MEMORIAL BOYS' SCHOOL



GOVERNOR ARIYOSHI

educational world. On the faculty are three Americans—Messrs. J. F. Gressitt, R. H. Fisher, and J. H. Covell. The strength of the school lies, as in every truly Christian institution, in the personal friendships between teachers and pupils. Through these intimacies boys are constantly finding Christ. Though the daily voluntary chapel service is at an early hour, it is attended by a large proportion of the boys and the new school church regularly reports baptisms.

One seeking to witness the daily life of the school must rise early and wend his way up the steep path to the campus. Fifteen minutes before other Japanese schools begin their morning sessions the boys assemble in the Music Room. Until the chapel can be built, this remains the only room in the building capable of accommodating the boys who come to chapel, and this spring's class may so increase the numbers that chapel will have to be in two sections. A hymn, scripture reading and prayer, followed often by a short talk by Principal Sakata or some visitor, form a fitting introduction to the day's work. The reverent atmosphere and the enthusiasm of the singing soon make an impression even on those who come with an anti-Christian bias. Not a few of the people living near the school tell us that the morning hymn from the hilltop above has come to be a daily inspiration in their lives—truly a new sound in Yokohama.

After chapel the pupils assemble on the baseball field or in the temporary gymnasium for the formal "Good Morning." As in all Japanese schools the boys wear uniforms. They line up and undergo an inspection by the teachers. When all is in order the physical director, who is responsible for discipline in every Japanese school, calls the boys to attention, the Principal mounts a little platform, all hats go off, and in absolute silence the boys bow as one man in response to the "Good Morning" bow of the Principal. It is a simple little ceremony, but impressive in its quiet dignity.

The command to break ranks shows that these are boys, full of fun and life. Shouting, running, greeting friends by tremendous slaps on the back, they finally disappear into the building. Here they go through the regular routine of classes till noon, some classes continuing through the afternoon. Every fifty minutes a bell rings and for five minutes the campus teems with happy, laughing boys, "blowing off steam" between

recitations. Each hour some classes will be found out on the campus taking the hour's daily exercise prescribed by the government. Here one will witness the same sort of drills and games with which we are familiar in our American gymnasiums, with the addition of certain Japanese games.

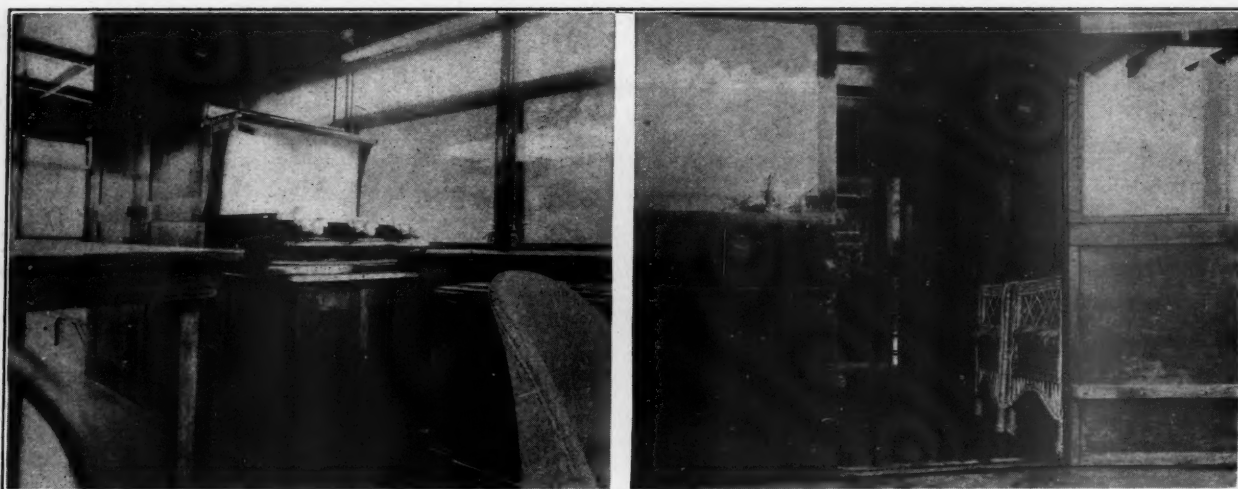
In April, 1923, the fifth class entered and the five-year course is now complete. In 1924 the first class will be graduated. Perhaps the highest tribute to the work of the school is the repeated pleading of the parents of the boys that a Higher Department be opened immediately so their sons can go on to a college of the same character as the Middle School they have come to love. Japan has her well-established colleges, surrounded by all the glamor that college holds for high-school boys, but boys and parents unite in asking that the Mission hasten the opening of the college we had planned, on the top of the hill beside the Middle School.

The school has government recognition, teachers are available for the Higher Department, the site is ready, and Baptists have long needed and dreamed about a college in Japan. But despite the splendid gifts of the Baptists in America, the Middle School remains unfinished. The Chapel, the Gymnasium, and the tower which is to unite the wings and give unity to the architecture, are still lacking. The cost of building, like all other costs in Mission work, has doubled and tripled in recent years, so that Baptists are literally being fined for their slowness in building up Christian education in the Island Empire. About \$50,000 is needed to complete the plant.

No one in the Mission imagines that American Baptists are through with this task, so clearly set us by God. Sometimes the Buddhists fling out the taunt that we started a school and could not finish, but the Principal and the missionaries continue firm in the faith that those who began so splendidly, having put their hand to the plow, will not turn back. Already the school bears abundant fruit in the changed lives of the boys. As the years pass and the character of the graduates begins to impress the life of Yokohama, Americans who sacrificed to make real the vision of Governor Ariyoshi, Principal Sakata, and R. Tenny may share with them the joy of having rendered a service of deathless vitality.

(For illustrations, see pages 352-353.)





CRAWFORD MEMORIAL CAR—INTERIOR, SHOWING THE LIVING END

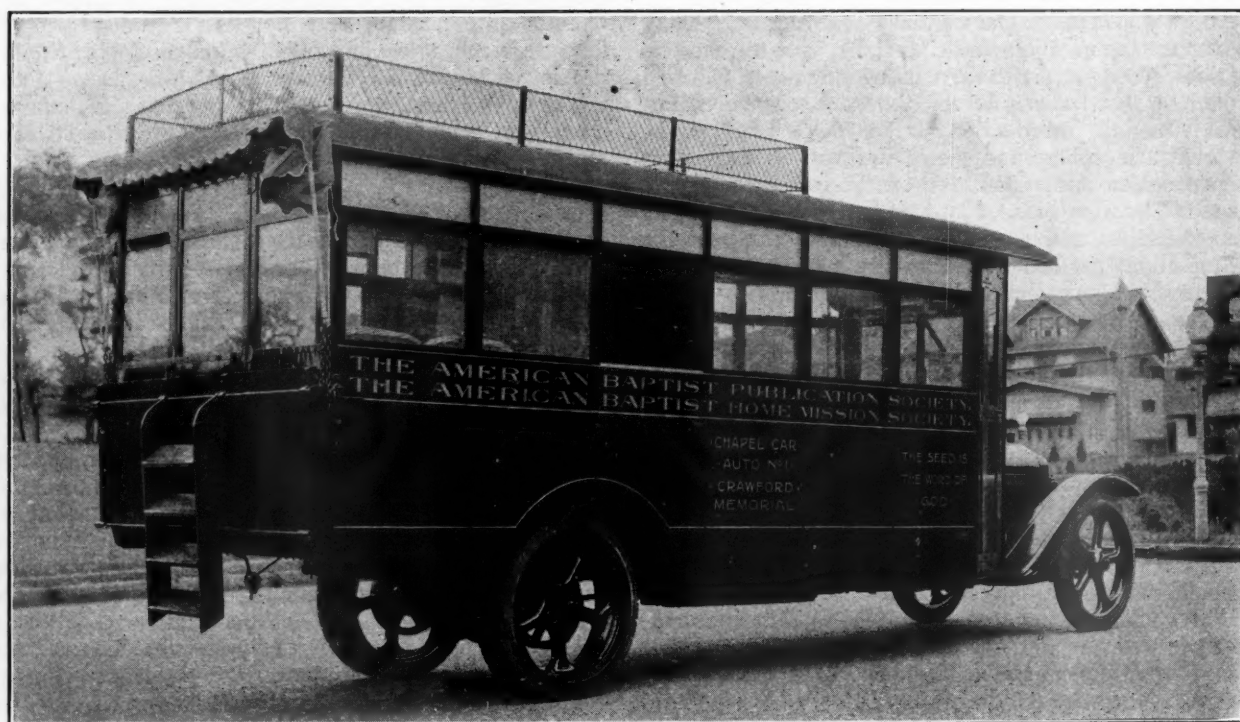
## Crawford Memorial—New Chapel Car Auto No. 1

BY SAMUEL G. NEIL, D.D., BIBLE AND FIELD SECRETARY

**T**HE American Baptist Publication Society last year placed in active service a new type of auto touring car to be used in missionary work among the Mexicans in California and Arizona. This initial car is the first of a large number of such models which will be set apart for evangelistic work along the highways of the country. It has been disclosed in an exhaustive study that the new chapel car auto will reach the small out-

the-way hamlets and small towns often many miles removed from transportation facilities, and it is felt that the specially constructed, long wheelbase truck of well-known quality will fill a long-felt necessity. The chapel car auto has several of the most important features essential to such conditions as may arise in the performance of many miles of various road conditions.

It has a 50-horsepower unit power plant, a wheelbase



THIS CAR, WHICH HAS BEEN DEDICATED TO WORK AMONG THE MEXICANS IN THE SOUTHWEST, NOW HAS THE WORDS "CARRO CAPILLO MEXICANO" IN PLACE OF THE SOCIETY NAMES, WHICH ARE TRANSFERRED TO THE LEFT, JUST BELOW THE WHITE LINE, IN SMALLER LETTERS

of 198, extra long and flexible springs, a low center of gravity, a streamline in bonnet and body. The long wheelbase enables the mounting without excessive overhanging of a body designed to look correctly proportioned and the long flexible springs, the low center of gravity and the long wheelbase combine to make riding easy.

To give the maximum of service and so as to avoid all worries of tire trouble, Overman cushion tires have been used throughout and are adapted for urban or interurban work. The car is also equipped with a 12-volt leece Neville starting and lighting system, and the interior is lighted with six 4-candle-power lights from the battery.

The body is the last word in furnishings and equipment. A missionary and his wife have everything at their convenience to make life comfortable and their work effective as they travel from place to place.

On the outside of the body are the names of the two societies cooperating in the work—The American Baptist Publication Society and The American Baptist Home Mission Society. There is a Scripture passage in English, "The Seed is the Word of God." On the central panel of the car are the words in Spanish, "Carro Capilla Mexicano," and a Scripture verse in Spanish, "By Grace Are Ye Saved Through Faith and That Not of Yourself." "It is the Gift of God." On the opposite side of the car there is another verse in Spanish—"The Wages of Sin Is Death, but the Gift of God Is Eternal Life Through Jesus Christ Our Lord."

The interior equipment and furnishings consist of a driver's seat for two people, a 50-gallon fresh water tank and waste, a wardrobe and bookcase built right into the frame, a couch heavily trimmed (convertible at night into a double bed) and covered with imitation leather, drawers for linen, etc., an awning over the rear platform which is used for preaching purposes, a washroom and toilet, also a three-burner gas stove, and a folding table. The rear section is so constructed as to be convertible from a bedroom during the night to a reception room during

the day, and is furnished with wicker chairs and furniture.

A specially constructed tent is a part of the auto equipment, the tent being so arranged that the rear of the chapel car auto, with its pulpit platform, can be backed into the end of the tent and become the pulpit platform inside the tent. The tent itself is 16 by 30 feet and will accommodate a congregation of about 100 people. It is equipped with an Estey pulpit organ (the gift of the Estey Organ Company, Brattleboro, Vt.), collapsible chairs, a Coleman lantern lighting system (the gift of the W. C. Coleman Lighting Company, Wichita, Kansas), and every modern and up-to-date convenience for the work of evangelism in isolated and needed places. A trailer is a part of the auto equipment. This will be used for carrying the tent, chairs, etc. (Picture in May issue.)

The car will be known as "Chapel Car Auto No. 1, Crawford Memorial." The funds for its construction, as well as for its upkeep and the maintenance of the work, were given by Mrs. Effie M. Crawford, of Santa Ana, California, as a memorial to her deceased husband, Mr. Will C. Crawford. The car, with its complete equipment, cost about \$9,000.

The missionary in charge of the car is Rev. Pablo J. Villanueva, a Mexican versed both in Spanish and English, who knows the Mexican people intimately.

With his assistant he has been at work in Los Angeles and vicinity, among the Mexicans, and has met with signal success from the first. Already the first Mexican Sunday school has been organized in Los Angeles as a direct result of this new type of service, which carries the gospel to the people where they are. A church building is also under way, thus leaving permanent results behind while the auto car moves on to new fields.

We are hoping that this first car will become the "John the Baptist of a goodly number of other cars that will be set apart for work in various sections of the country."

## "Suffer the Little Children"

BY LILLAH L. KIRBY

"CLICK-CLACK," "click-clack," sings the front gate at the Los Angeles Baptist Christian Center, for the kindergarten children are making their way to the sand pile to play until time for school.

From my room I can hear their musical early morning call: "Senorita, senorita, come down, please."

"Senorita, we are here, please open the door."

"Senorita, it is time for kindergarten."

At nine o'clock the doors are opened and in come the happy family bubbling over with many wonderful things to tell me, such as:

"O Senorita—look, I have on a clean dress."

"Senorita, I had a bath."

"Senorita, I washed my hands."

A chord on the piano and a few strains of quiet music bring silence and a spirit of reverence. The morning songs and prayer are sung, after which a Bible story is told. Their sweet response is evident when they say:

"Senorita, we love Jesus."

"We want to go to the heavenly Home."

They love to sing "Yes, Jesus Loves Me," "Jewels," "Blessed Jesus."

In response to the music the children become soldiers, birds, butterflies, horses, jointed dolls or fire engines.

We sing our thank-you prayer to our Heavenly Father for the crackers and milk. One morning I passed a second helping of crackers and none of the children began eating. I said, "Why are you not eating?" Johnnie said, "Senorita, aren't we going to thank the Father for these too?" We then repeated our thank-you song.

After spending a half-hour outdoors gardening or playing in the sand we return to the kindergarten for our table work and games. The goodbye song is sung and kindergarten is over.

Sometimes I go home with the children and very often repeat with them the songs we have sung in kindergarten. One afternoon I went home with Manuelita, and we sang "Praise Him" and "Jesus Loves Me." The mother asked the meaning of the songs. After explaining them she said, "You teach my children to be good. They will be good women because you teach them about the Heavenly Father." The mother has suffered persecution from her Catholic neighbors because she sends her children to the school of the "Protestant devils."



BREAKING CAMP AFTER A NIGHT'S REST



IN AN INDIAN VILLAGE ON THE WAY

## "Go Ye"

BY REV. WILLIAM J. LONGLEY, OF RAMAPATNAM, SOUTH INDIA

*(Issued by the Publicity Committee of the Telugu Mission)*



THE faculty of the Union Baptist Theological Seminary, Ramapatnam, South India, was in session. The question of the usual cold season touring work of the students was under consideration. It looked as though the work would have to be given up for this year. The President reported no available funds on account of the cut and increased expenses. None of the missionaries in surrounding fields had indicated a desire to have touring bands in their fields during vacation. Then some one mentioned that a nearby missionary had some special money given by friends at home for evangelistic work, so it was voted that we communicate with him as to the possibility of getting some of that money. It was also voted that we should write the missionaries asking if bands could tour on their fields and if they could meet the expenses of the same.

Replies immediately came in. First from Mr. Davis saying that he could give Rs. 100 of the special money he had, and also saying that he wanted a band of ten men and would pay all expenses. Then Mr. Benjamin, a member of the managing committee of the Kandukur field, reported that at their meeting they voted to pay the expenses of a band of ten for the Kandukur Home Mission field. Other missionaries replied in rapid order until we had more than enough requests and not one field had to go without.

As finally arranged bands went to the Avanagada field in the territory of the Canadian Mission; to Udayagiri, Nellore, Allur, Kavali, Kandukur, and Ramapatnam in the territory of the American Mission. The band for the Canadian field left first on the 27th of December under the charge of Mr. Bahnamurthi, one of the teachers. The band to Udayagiri left on the 2nd of January by train to Kavali and from there 42 miles by ox-cart and walking, to Udayagiri. The other bands left on the 3rd, gathering in groups for prayer before starting. Mr. and Mrs. Boggess were planning to join the Kandukur band after

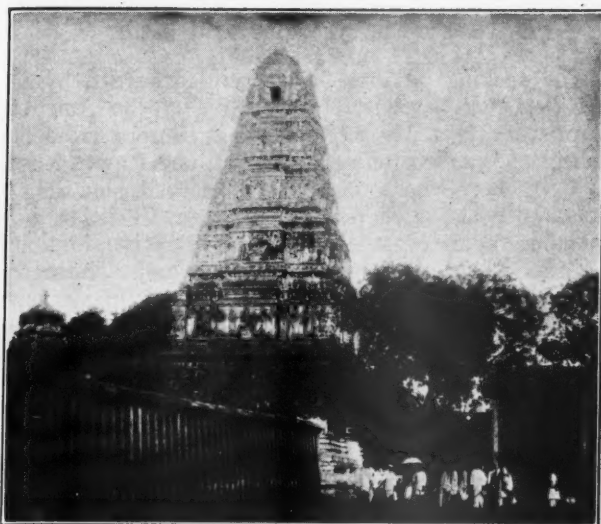
Conference, so the mission tent along with a small tent for the boys was loaded on a cart and started off. The Ramapatnam band also had a tent, so another cart was spoken for and off they went full of anticipation and desire.

Mr. Benjamin and Mr. Mathew of the faculty went with these two teams, while Mr. David, also of the faculty, went to Nellore. The Allur team was led by Mr. Matthews, one of the senior students who graduates this



THE SEMINARY AT RAMAPATNAM





THE TOURING BAND NEAR A HINDU TEMPLE

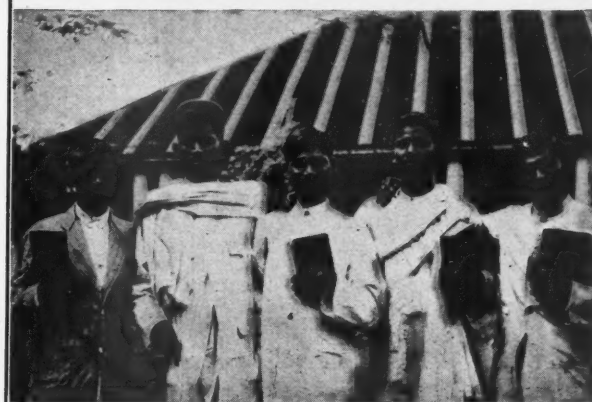
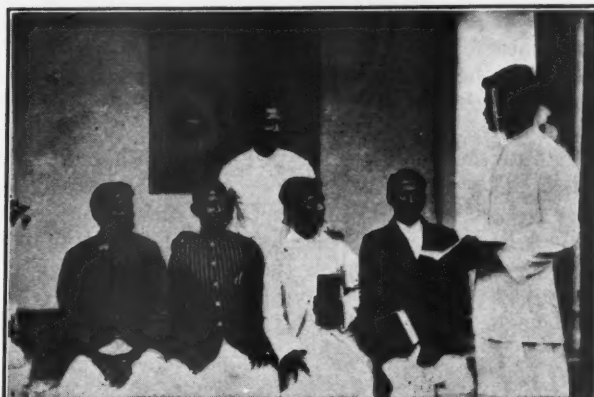
year and is also an assistant teacher in music. The Udayagiri band was to meet Mr. Stait there, and the Kavali band found two preachers of that field waiting to go with them. As far as possible each band contained some third year men of experience. The new and younger men were also distributed in the various bands, the purpose of the work being not only to do actual evangelistic work but also as a training in evangelistic methods. Every student was given opportunity to speak and preach and do personal work, and criticisms of each others' work was freely expressed not only by the leader but by the students themselves.

On the 17th the bands began to return and the bells on the jutka ponies sounded through the compound as the students came in from the station with their boxes and bundles. They gathered in groups at the office door with smiling faces and cheerful salaams eager to tell of the experiences and joys and also the trials of their two weeks' work. On all lips there was the expression of gratitude to the loving Father who had kept and strengthened them and brought them safely back again—the only casualty being the teacher, Mr. David, who came down with fever and had to return home. There had been rough going in some places, rocks, sand, forest, and jungle, but all were rejoicing in the wonderful opportunity to preach the gospel.

On the first Friday evening after school opened the secretaries of the bands gave the reports of the work done, and the record of the meetings held, the distance traveled and the number of people hearing the message is astonishing. The seven bands visited 165 different Indian villages, holding meetings and doing personal work in each one. Making camp in some central village they would go out in parties of three or four to the near-by villages spending the mornings in this way. In the evenings large bazaar meetings would be held in the central village. There were 107 meetings among the Christians and 244 public meetings among the Hindus. The attendance was not strictly limited in any case. An attempt was made to keep a record of the number of people attending these meetings and a rough estimate shows at least 15,000 listeners. The actual number was probably many more as there is a constant change of audience in the bazaar meetings. Innumerable conversations with groups are also held which are not listed as meetings.

The total distance traveled by the bands on their circuits and in going to and from the many villages was nearly 1,500 miles. The largest portion of this on foot often across rice fields threading their way along the slippery dikes between the plots of grain or through the rocky and sandy Indian scrub jungle. Often times irrigation ditches and streams had to be forded. There were many exciting and interesting experiences.

At one place a pallem (village) church was revived and stirred up. A new standing committee and deacons were elected. Two members who had sinned were expelled and all promised to do better. In one Christian community where the people had let their little chapel become dirty and unsightly the leader of the touring band gave a stirring talk on the temple of God and then started a subscription list to buy whitewash for the walls of the building. The members of the band subscribed one rupee and four annas and the Christians shamed by this



1. UDAYAGIRI BAND; 2. ALLUR BAND; 3. KAVALI BAND

example gave three rupees more and promised to put the church in order and to keep it so. In another place baptism of seven candidates was held in a tank in the center of the village and the great throng of Hindus and Mohammedans witnessed the ceremony. The members of the band took the opportunity to give the message to the crowd. In almost every place very respectful attention was given to the preaching and many, especially from among the great Shudra class, confessed that they were leaving their old belief and were ready to believe in Christ, but the bands of caste still hold them and the break has not yet come. When that day comes we shall see such an ingathering into the church as has never been witnessed in any land.

The band that went to Udayagiri spent almost their entire time in the largest Christian center on that field, working the surrounding villages from that place. A series of meetings and Bible study classes were held with the Christians and intensive work was done among the Hindus. The missionary reports that the Christians were much heartened and encouraged and the Hindus, especially the Shudras, exceedingly interested in the personal testimony of the students.

Much experience was gained by the men during these tours and they endured hardships as good soldiers of Christ. The men as they returned seemed to have a new sense of the greatness of the work and the difficulties of the task and one and all had a stronger faith in the God of Hosts who led them safely through every hardship and trial. These students will soon be going out as leaders of the Telugu churches, capable, earnest, spirit-filled men.

### In Russia—Before and After

The striking pictures below were forwarded by Dr. W. O. Lewis, special representative of the American Baptist Foreign Mission Society in Europe, who had charge of the distribution of the clothing sent to Russia in December, in response to the appeal "Rush a Ship to Russia." The first picture shows a Christian boy, member of an evangelical church (Baptist) in South Russia. The clothes he wears are all he had. The second picture shows him clothed from head to feet in garments, every one of which was sent by American Baptists on the relief ship in December. The change in expression on his face tells its own story. It apparently is of no concern to the young man that the coat was obviously originally worn by some Baptist woman in the United States.

Dr. Lewis says in his note on the photographs: "The Russian words in the first picture might be translated 'A young disciple [of Christ] from the Congregation of Evangelical Christians in ———.' The Russian words in the second picture may be translated 'The same boy with clothes on.' The man who managed this for me did not tell the boy he was to get any clothes. He merely said he wanted to take his picture. After photographing the boy in rags, he put the good clothes on him. Still the boy did not know they were to be his. He looked about as sad after he was dressed up as before. The photographer asked my friend if he could not cheer the boy up a little. My friend slipped over and told him the clothes were his to keep. The effect was instantaneous. Everything from the skin out came from our clothing."



YOUNG RUSSIAN BOY DESTITUTE IN ODESSA



THE SAME BOY DRESSED IN NEW CLOTHING

## For the Stimulation of the Spiritual Life

### Only an Empty Dream

"What would you do if you woke some morn,  
And how would the morning seem,  
If you knew that your faith in the Son of God  
Was only an empty dream;  
If all your blessed hope of heaven  
Was a myth of the poet's brain;  
That there is no cure for the world's deep sin,  
No balm for its grief and pain;  
If all the light and all the love,  
All that is good and true,  
Should go out of your life like a wind-blown lamp—  
What would you do?"



#### SENTENCES FROM "THE JESUS OF HISTORY"

In a rational universe, where truth counts and error fails, the Church has risen in power with every real emphasis laid on Jesus Christ.

A man will never understand how water upholds a human body as long as he stays on dry land. In practical things the venture comes first; and it is hard to see how a man is to understand Christ without a personal experience of Him.

The discovery of the volume of life which comes from Jesus Christ is one of the greatest that men have made. Merely to have dipped his bucket, as it were, in that great stream of life has again and again meant everything to a man.

Take away the resurrection . . . and the history of the Church is unintelligible. Great results have great causes. We have to find between the crucifixion and the first preaching of the disciples in Jerusalem, something that entirely changed the character of that group of men; something happened, so tremendous and so vital, that it changed not only the character of the movement and the men—but with them the whole history of the world.

When it came to the cross, His cross, they ran away. A few weeks later we find them rejoicing to be beaten, imprisoned and put to death. What had happened? What we have to explain is a new life—a new life of prayer and joy and power, a new indifference to physical death, in a new relation to God.

Not to underestimate such a figure (as Jesus) is hard. To see Him as He is calls for all we have of intellect, of tenderness, of love, and of greatness.

Augustine is right. "One loving spirit sets another on fire."

Jesus says, "Come unto me . . . and I will give you rest." How strange, when one thinks of the restless activity of Christian people today, with typewriters and conventions, and every modern method of consuming energy and time! How sympathetic He is!

One of Jesus' great lessons is to get man to look for God in the commonplace things of which God makes so many, as if Abraham Lincoln were right and God did make so many common people, because He likes them best. The commonest flowers, says Jesus—God thinks them out and takes care of them.

Jesus will have men think everything out to the very end. "He never says, Come unto me, all ye who are too

lazy to think for yourselves." It is energy of mind that He calls for—either with Me or against Me.

Jesus is the great believer in men. . . . If we accept what He tells us of God, we can believe that the individual is worth all that Jesus did and does for him, but hardly otherwise. "His gift of discovering interest in uninteresting people," says Phillips Brooks, "was an intellectual habit that He gave to His disciples." We think too much "like men;" He would have us think "like God," and think better of odd units and items of humanity than statesmen and statisticians are apt to do.

If God, in Paul's phrase, "hath shined in our hearts," it was Jesus who induced men to take down the shutters and to open the windows. It is all associated, historically, with the ever-living Jesus Christ, and with God in Him.

#### SENTENCES FROM "IF I MISS THE SUNRISE"

When a man says, "I believe in God," he utters the greatest thing that is in him or he says nothing at all. It depends on the quality of reality that lies within the creed and its confessor.

When we get beneath the surface, the study of human nature is the study of man's divine nature. There is that in the constitution of man that responds to the spiritual meaning and moral intuition of life.

If any man is in search of reality let him look within himself and be definite with himself. . . . The average man evades himself. . . . Between vagueness and indifference men are lost.

The defense of a faith is nothing if you do not really possess it, and a faith possessed does not require defense so much as expression. There is a great deal of repetition with regard to faith without any real proclamation of it.

Personality may readily become as much endangered by the "psychical" as by the "physical." If it is a vain thing to try to reach the Infinite by adding rungs to the ladder, it is an emptier and less exalted thing to discover the higher self in a dark room of the occult. Theosophies have always been the destroyers of personality.

Thought and imagination running riot in the dark demesne of the subconscious and the abnormal is not a healthy way of spiritual culture. Alert and true character lives in a real world.

The rediscovery of responsible character is the mark of every new epoch of progress. Self-discovery is soul-discovery, and soul-discovery is social recovery.

#### BE STRONG!

We are not here to play, to dream, to drift.  
We have hard work to do, and loads to lift.  
Shun not the struggle; face it. 'Tis God's gift.

#### BE STRONG!

Say not the days are evil. Who's to blame?  
And fold the hands, and acquiesce—O shame!  
Stand up, speak out, and bravely, in God's name.

#### BE STRONG!

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day how long.  
Faint not, fight on! Tomorrow comes the song.  
—Maltbie Babcock.



## Letters from Our Correspondents in the Field

*LATE REPORTS FROM VARIOUS SECTIONS OF THE WORLD FIELD, ALL TELLING OF JOYOUS SERVICE IN THE COMMON TASK FOR THE ONE LORD AND MASTER*

### A Twenty-fifth Anniversary in Assam

FROM ANNA E. LONG, OF GOLAGHAT

A few days ago I returned from the annual Association of the Sibsagar district. It was of unusual importance this year, being the twenty-fifth anniversary of Association work in Assam. Neatly printed programs announced the event. Miss Paul and myself made preparations to attend. So one morning Ruth with Priscilla (teacher in Gale Memorial Bible school) and three other women and girls left Golaghat in our Englewood Ford car for the railway station five miles away. There they boarded a train for Sibsagar Road. In some way word of their coming had not been received at the Association camp eight miles off, and so instead of a speedy ride in by auto and reaching the grounds in time for breakfast, a slow ox-cart ride had to be endured in the hottest part of the day. I came on later by a day, with some extra provisions, six loaves of bread and a cake.

The meeting place was Nemaighor, a village in as jungly a section of country as one could find anywhere. A rice field was selected as the site for the camp. The fields were bare and brown; to one side was the village, beyond lay the little narrow-gauge railway owned by the Assam Tea Company, while right across from the camp was a long stretch of jungle that looked up to a range of Naga Hills—altogether lovely, now in a veil of blue faintly outlined and again in clear, bold relief, whispering to us of steadfastness and strength.

The temporary huts erected for housing the crowds were the work largely of the entertaining church, and told of days of labor. The main building was the meeting hall, a spacious one 50 x 75. The thatch grass for the roofs, the petrol lights (gasoline) that gave such satisfaction, and the long planks for platform and table, and the canvas covers and cloths for walls as protection from sun and rain, were loaned by planters. Their kindness was much appreciated as it was strong evidence of the good-will entertained toward Christian work.

The attendance went beyond our expectations. I was surprised when I saw the meeting hall, and more surprised as it filled full and on the third night overflowed and the siding flaps were propped up to permit the people sitting outside to see the platform. Our banner night as reported by the four "ushers" was an attendance of 1,125. Every inch of the rice straw strewn on the ground space was covered—shoulder to shoulder sat the men and boys in two large sections, while the 350 women with their babies, and girls and the young women in another section sat as close together as they could. It was inspiring to look into the faces of these brown friends of Jesus' as they sat with heads thrown back looking toward the platform, the center of interest for all of them. Before and above them swayed in the evening breeze banners and mottos, pennants and flags in many colors, emblems of love and loyalty to Jesus Christ and interest in the progress of His Kingdom on earth.

Here were the rank and file of the church members in

this district. They were not delegated and not the cream of all the churches such as we have at the Convention every two years. This district leads all others in its number of capable Assamese workers, pastors, and evangelists, with exceptionally good helpers from other races too. So it was a good representation of upper Assam, as three towns—Jorhat, Sibsagar and Golaghat—all in this district, had sent their workers. The chairman was a Munda named Begum Williams. He had an abundance of American vim, Irish humor, Scotch common sense, and British fairness. When matters grew too serious he was ready with the right word, or an illustration (given by permission) and so would tide over an awkward minute.



GOLAGHAT ENGLEWOOD FORD CAR, WITH MISS LONG INSIDE

We took time to eat. The preparation of our meals was only an incident in a busy day compared with the work required to cook savory curry and rice for over a thousand when the cook stove is a trench. The day it rained half the crowd went hungry for a while as the firewood was wet, and then, too, water likes to run into trenches. There was no class distinction; Nagas, Mikirs, Bengali, Assamese, Garo, and Brahmin Christians and others walked the same trail to the dining place and ate the same kind of food, served from the same cooking vessels. It's great to see a spirit of brotherhood in a land like India, where caste and the "touch me not" attitude have held sway for centuries. One of the hardest things for people to learn over here, is to eat with other folks and not grumble. The Garo does love his dried smelly fish (rotten, some say) and the Naga and the Mikir like a good snake to eat once in a while; the Bengali likes to eat coarse rice, as he finds it fills him up quickly; but the Assamese wants fresh fish, no snakes and will take his rice fine if he can get it. To strike a medium and please every one is no easy task; but it can be done as our Association has shown. The religion of Jesus Christ seems to surmount every difficulty when in the right kind of a heart.

Special singing was an attractive feature of the meetings. While attending the Association in the Naga Hills

some months ago, Mr. Swanson made arrangements for a group of Naga men to come down and sing at our Association. Twenty-four men were sent down by their own churches, and each man was a pastor or an evangelist, a picked man. They came, wearing more clothing than the non-Christians of their tribe; they had on long white cloths—and the cloths *were* white. Each man had his own particular way of putting on his cloth. For cool days and for the evening meetings they wore colored blankets around their shoulders. There was variety in



MRS. SWANSON, MISS RUTH PAUL AND MISS ANNA LONG IN FRONT OF OLD TEMPLE IN THE SIBSAGOR DISTRICT

the style of blanket used, but each man had his hair cut like the other fellow and the whole bunch looked as though they were wearing fuzzy tam-o-shanters, without the quills and the tilt. One of their number was leader or music director for the meetings. He used his hands and arms freely with that natural, easy grace which is sometimes lost through over cultivation. Their native tunes are weird, slow, and often in a minor key; they vary them by imitating sounds such as a bird call, a cry, or a whistle. Too much praise cannot be given their singing—their voices are full and clear and as some one has said, they carry the harmony and deep tones of a pipe organ with a master hand on the keys. The Ao Nagas are the sweet singers of Assam.

Of course there were reports and discussions and all the routine of other Associations; and devotional times and prayers when we drew closer to our Master. The report of the Treasurers of the district showed total receipts were \$908.01 for the year. The women's meetings—

collections and funds received from sale of rice given a handful a day as the Lord's portion, came to \$129.46. Out of very lean living this money came to us. During the meetings more came in from unexpected sources, and all was given in the most enthusiastic manner possible: a Christian blind man received a nice little sum; the Men's Bible school fifty rupees, and on Sunday another special offering was taken for the Convention. The young doctor for the Jorhat Christian dispensary had charge of a stall well stocked with medicines. A couple of young men had books and gospel portions for sale and did a good business.

Sunday was our special day and though the weather was not all that could be desired there was a fine spirit manifest. The preachers and singers left early, in a rain, for a large market some miles away. There they witnessed for Christ. One group went to the home of a planter and were received on the lawn. The singing greatly impressed him, and before leaving he gave our men the privilege of picking some of his choice flowers. The superintendent of the oldest tea estate in Assam attended an evening session, and before leaving expressed regret that he knew so little about Christian work; and his wife sent a word of special appreciation and praise to the chairman for his excellent handling of the business part of the program.

The several groups of preachers and singers returned about noon tired and hungry, but singing as they came along. At the afternoon service Mr. Swanson gave a résumé of the work of the Association since its organization twenty-five years ago. It is the oldest one on the Plains.

He told in his graphic way of that first gathering together of 60 Christians for the purpose of organizing an Association within the 11 churches of the district. The meeting place was Rangjan Tea Estate. The meetings were held in and around the missionary's tent (and that old tent is still seeing service and was pitched at this anniversary). There was only one other man beside the missionary to tell about the beginnings of the great work of Associations on the plains of Assam.

God has done great things in this beautiful Brahmaputra valley: there are now seven Associations, and a Baptist Convention. In our district there are 70 churches with a membership of 4,808. Baptisms for the one year were 646. There is a normal growth with an increasing number of converts from among the Brahmins and other high caste Assamese. Numerically the Christian community on the Plains is insignificant, and while we would like to see our membership swell from the thousands to hundreds of thousands, we desire something else a great deal more. We would have the Christians measure up so strong and true in line with the Christ life that their influence in every community will be felt; and local affairs in which they may have a part be the better for their presence.

So we have passed an historic occasion. We feel that we are making a contribution to the Kingdom of Christ through our work in Assam. We ask your prayers for our brown friends here that their every day living of the Christ life may be a supreme indubitable argument for Christianity.

*Gale Memorial Bible Training School, Golaghat.*

(Miss Long sent the photographs with her fine story of a significant anniversary.—*Ed.*)



## A Thousand Converts in Cuba

A REMARKABLE STORY FROM MRS. SADIE PETERS

The experience of viewing the glory of God in the great Cuban revival has been one never to be forgotten. From the first night, when our train pulled into El Cristo, and all the boys and young men and teachers of the International Schools were lined up on the platform to give us a cheering welcome, we have felt the hearty spirit of hospitality and cooperation. The following morning, we faced the 300 students of those splendid schools, as they stood and sang a welcome hymn to us, and as we spoke and sang to them. The tears came to our eyes as we looked at that church full of students, the future hope of Cuba. How we praise God that those students are getting Bible study in regular classes!

At Palma Soriano, the place where the first meetings were held, we had our initial experience with a Cuban audience after eight years of absence. It was somewhat different from a church service at home. Rows of wide open shutters on all sides of the church admitted the screams and shouts of scores of children, who had been sent out from the Catholic church near at hand. Sometimes a stray stone would whizz past our ears while sitting at the organ. Added to this were numbers of little dogs and naked children trotting about inside during the service, making it very disconcerting to the speaker and singer fresh from the North. The first fruits of this six months' harvest were in this place, and in another which was reached by horseback; 41 souls were converted. That was four months ago, and the gracious part is that the revival has been going right on there until the number of converts has grown to 90 or more.

Passing through our old home town, Bayamo, many old friends came to the train to welcome us back to Cuba. Then on to the seaport city of Manzanillo. Here a large crowd was waiting, headed by the wife of a lawyer who is noted in the Province. A huge bouquet of beautiful roses, palms and ferns was brought to me, from the gardens of the Beattys, relatives of Admiral Beatty. At Manzanillo God touched the heart of a Spanish hotel proprietor (not a Christian) to give us a room and board during our two weeks' stay. The lawyer above mentioned was deeply interested, and came again and again to the meetings. We dined twice in his home, and were urged to spend Christmas with them. His wife said to me, "If it were only for my sake that you came to Cuba it would be result enough, for I have been saved from going into Spiritism." In Manzanillo 91 souls were saved, and the revival spread to nearby towns.

After these meetings we spent ten days in Bayamo, days of hard work and pleasant renewing of old friendships. We were showered with kindness. A Catholic lady opened her home to us where we had a real clean room, and received many delicate attentions. A few months before our coming she had lost her favorite daughter of fifteen. The girl had been an enthusiastic member of the Sunday school. She requested her mother always to send an offering to the Sunday school in her name, and for any special purposes also. At her request "The Home Over There" was sung by all the scholars at her funeral. The mother was quite heartbroken and out of her mind for some time. When her reason came back she was subject to heart attacks. After a few days in the home, she told us our visit was helping her wonderfully

and indeed her expression changed. Light came into her eyes as we sang the gospel hymns with her, having persuaded her to open the piano, which had been so long closed. We prayed often with her. She and two daughters accepted Christ and are to be baptized.

It was a great joy to see Nini come to Christ. Nine years ago she was one of my Sunday school girls. Her family is well known. Many and many tragedies have been connected with it. Our coming was just in time to save her from one, too. I gave her my Bible. Her husband read it one entire day and was converted the following night. These were some of the dear souls who made up the 78 in Bayamo where Spiritism is so strongly entrenched.

In the smaller towns of Maffo, Baire and Jiguani we plunged into the depths. Accommodations were poor. In Maffo our room had no doors, and led into the meeting room and another sleeping room, where two sick people



REV. AND MRS. FRED J. PETERS

slept. As the wall only went half-way up, we were practically in the same "lodgings." Pigs and chickens were members of the families we stayed with. Invisible lice covered us and caused intense itching and a drought of water deprived us of the relief of a bath. A wild "tumba" dance continued through the night and rest was impossible, but 105 souls were harvested in these three towns. After we left, smallpox broke out. We have been constantly in the midst of gripe and fevers, but have been delivered from them all in a wonderful way. In Jiguani we went many times to pray with a woman insane through Spiritism.

The city of Guantanamo was our next field. The native pastor Luis and his wife were old friends and co-workers of ours in Bayamo, he being Mr. Peter's assistant and she one of his converts. Crowds of fine young men came to all these meetings. The chorus "Brighten the Corner" up to this time had few versions in Spanish. Several more were developed in Guantanamo. They seemed to take these young men more than anything and 40 or 50 of them would march through the streets singing them until midnight. One who found Christ was a popular reporter. He at his own expense had 2,000 copies of all the choruses printed for our use in the meetings. At the first call to the unsaved 50 rose, and 46 came to



the front and faced the audience, which is a step beyond simply standing. The full number in Guantanamo was 165 souls, for which we cease not to praise.

The Golden Week was at El Cristo, our school town, when 220 came to Christ. Comparisons show a great change and difference between the meetings we held from eight to ten years ago in Cuba and the present time. Then 40 were converted in two weeks in El Cristo, now 220 in one week. The town as well as the school was deeply moved. Entire Catholic families were brought in as well as many Spiritists. Every girl in the school was converted. All the students came to the station to see us off. As our train pulled out the air rang with cheers and choruses. The last we saw were numbers of hats tossed high up into the air as we disappeared around a curve.

Santiago is only 12 miles from El Cristo. Here we have a large Baptist church. Our mornings were passed in the school and visiting, as in most places, and in the afternoon a Bible class was held. In this class, 32 signed the tither's pledge. The meetings of the evening are long, as they are followed by candidates' classes. We teach them in these classes the fundamental truths of repentance, faith, new birth, etc., and they have to memorize a list of texts. The classes go on after we leave, and the pastors receive instructions how to conduct them. In Santiago 130 found Christ.

The church in Camaguey is by far the finest and largest in the eastern part of the Island. It is a strong Catholic city with 15 churches and numbers of Catholic schools. One dear old man was indefatigable in his efforts. He brought 21 to the meetings and they were all converted. The afternoon studies had the best regular attendance of any place. The last lesson on Stewardship was followed by 24 signing the tither's pledge. In 14 days here 127 accepted Christ as their personal Saviour.

A cry had gone up from thousands of hearts that 1,000 souls might come to Christ during the six months of meetings. Each campaign added to the number. At the end of our fourth month, on March 11th, in Ciego de Avila, a girl of 12 years stood up and accepted Christ, and our 1,000 souls were won for Christ. Thank God for His answer to prayer.

Temperance choruses have been developing and we are getting thousands to sing them in meetings, schools, stations, trains and streets. The president of the Cuban W. C. T. U. is looking forward to our putting them in the Havana schools, when we reach that city. Much is being done in this way to create a prohibition sentiment wherever we go.

## The Steel Center of India

FROM REV. Z. BROWNE, OF JAMSHEDPUR, BENGAL-ORISSA

There are reported to be 900 Americans and Englishmen, 450 Anglo-Indians and 87,000 Indians in Jamshedpur and its suburbs. Every engineer I have met says, "Jamshedpur is and will continue to be the largest steel center in India." And it continues to grow. A new tinplate mill, owned by the Burma Oil Company and larger than the one at Gary, Indiana, said to be the largest in the world, was opened December 18, 1922. No one can foretell what the future of this great industrial center will be.

Along with this inexorable demand for work, there is almost a defiant demand for things. In this subtle, determined struggle for things, things, things, the church of the living God must cry out, "Souls, souls, souls!" and never be silent. We must introduce the foreigners to the work of the Kingdom of God, help them meet the average Indian Christian, and open up to them the needs of our Christian community. This will take patience. Denial of our obligation will never remove the need. We must minister to our Christians—the Telugus from South India, the Oriyas from Cuttack and Balasore, the Americans and the English from our homelands. We must go forward and conquer the enemy that is busy poisoning the air.

The Telugus and Oriyas are now united in a spirit of Christian brotherhood. In addition to the union service held on Sunday at our house, another service is held every Sunday morning at Golumri, the tinplate company's headquarters about four miles from North Town. Of those attending, from 60 to 80 per cent are not Christians. Besides these two services prayer-meetings are conducted during the week in various localities like Tatanagar, L. Town, G. Town, and Calcutta Monifieth.

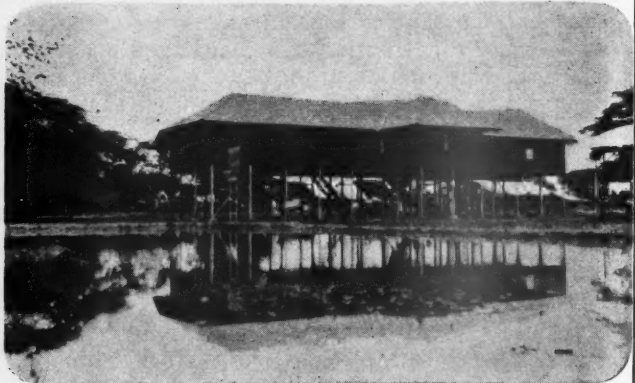
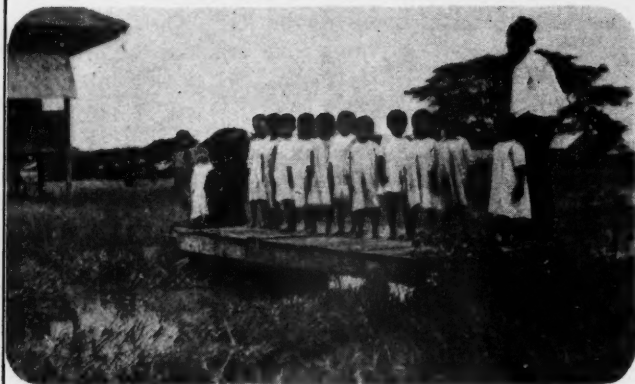
The idea of uniting the two congregations in one building has commended itself to the public and to men of judgment. The town administrator says that uniting our Telugus, Oriyas and Bengalis in one service is another fine achievement.

On January 31 the building fund committee of the Indian church met. They decided to ask each earning member to give one month's salary for this new building and to pay it within a year, if possible. Then came a sight that moved me to tears. This group of men, some getting \$12, some \$15, some \$20, and one \$80 a month, started a subscription paper and pledged themselves to give one month's salary each. From that meeting they are going out to every Indian Christian in Jamshedpur and ask each one to give one month's salary. Our missionaries out here subscribed \$2,000 to the New World Movement and designated this gift to the Jamshedpur Indian church building. They are keeping their pledges.

Beginning June 18 an English service has been held at the house every Sunday evening. The spirit is good and new families are coming every month. In October a subscription book was started and the first month fifteen families gave Rs. 202. New families are coming every month. We hope that the English-speaking people will some day support the missionary.

The Indian pastor's house is finished and at last Amrite is to see his dream of a new and comfortable home realized. The Indian church is making progress. Five non-Christians and three people from Christian families have been baptized recently. One of the last three is an assistant foreman and another is Amrite Babu's son, now in Serampore College. I hope that he will follow his father and enter the ministry.

Formerly the young men had little to do with the church. Now they are attending in larger numbers and have asked me to be president of a Y. M. C. A.—really a Bible class—which they are organizing. Every Sunday from 50 to 100 people attend the Indian service. The church room is not large enough to accommodate all who wish to come in, but is so small that the men are reluctant to bring their wives and naturally are asking when the church building will be built.



PICTURES OF NYAUNGLEBIN MISSION SCHOOLS TAKEN BY MISS FRIEDA PETER

1. Our Youngest Kindergarten Boarders and Their Teacher. 2. Behind the Clump of Trees in Our Chapel. 3. The Whole Kindergarten. 4. Some of Our Boy Scouts and the Scout Master. 5. Girls' Dormitory; ground floor used for class-rooms. 6. New Dormitory for the boys, and the one hundred boarder boys will fill the building to overflow. 7. Entrance House, about a block from main road. 8. Our House, with Girls' Dormitory just behind.



## Putting Nyaunglebin on the Map

MISS FRIEDA PETER SHOWS A SPRIGHTLY AND PICTORIAL WAY TO DO IT

In the India number of MISSIONS at the very front you had the map of "Baptist Mission Fields in British India," and I should judge that it was the idea that the names of all the Mission Stations be shown on it. But I looked in vain for Nyaunglebin. My mother in Minnesota called my attention to this fact also. You can easily imagine how your mother would feel if her son were in New York City, and she could not find that city on the map.

Nyaunglebin, Burma, which means "four banyon trees," is about 100 miles from Rangoon. I believe it has a population of 1,500, but Miss Petheram and I are the only white folks here most of the time. A few English people come here while on tour, but we do not see them. The Karen school was established fifteen years ago, and now the school is almost self-supporting as far as money from America is concerned. The past year we had 250 pupils in the school. They are mostly Karens, but we have a few Burmese pupils also. We begin with a kindergarten, which is a real kindergarten with a sand-table, a circle and low table, and in charge of a graduate of our kindergarten school in Kemendine. Our highest standard is the seventh. We have hopes of establishing a high school one of these days. The Karens want it very much, and are willing to support it, so maybe in a few years our hopes will become realities.

When I thought of writing this letter I thought it would help you to see us as we are if I sent you some pictures, so here they are. (See page opposite.)

No. 1 is the picture of our youngest boarders, who attend our kindergarten, and their teacher.

No. 2 looks like a clump of trees, but if you will look closely you will see a building behind it. That is our chapel, and because it has so many doors I often feel that we are right out under the trees worshipping God. The chapel is upstairs, and on the ground floor are classrooms.

No. 3 is the whole kindergarten. It is rather small in number just now because of the high water.

No. 4 is the picture of some of our Boy Scouts, and the Scout Master. We have about 20 in the whole company, but they were not all dressed in their uniform so did not want to come into the picture. This company has been organized for almost a year, and the boys have great times.

No. 5 is our girls' dormitory—that is, the upstairs is used for dormitory, and the ground floor for classrooms. The covered walk behind it leads from our house, past the girls' dormitory, to the chapel. The money for this walk was secured by Mrs. R. E. Price, and if you will notice the lot of water on all the pictures you will understand how grateful we are to Mrs. Price for this covered walk. How anyone ever got along without it is more than we can understand. Think they must have spent half of their time drying their clothes. Because of the lime soil we have very few mosquitoes, and because of the great amount of water it is quite cool here at times. We even wear a light wrap sometimes in the evening.

No. 6 is our new boys' dormitory when almost finished. The 100 boarder boys will more than fill this building. The front part projecting a little is a room for two teachers, who will be in charge of the dormitory. We hope in the near future to be able to build classrooms under this building as we need them badly.

No. 7 is the entrance to our grounds. We are well protected and shaded.

No. 8 is the picture of our house, and the buildings showing just behind it are first the girls' dormitory and then the roof of the chapel.

The teachers in this school are all of them devoted Christians, and by their words and deeds do almost everything that is done in the way of winning the boys and girls to Christ. They are always ready and very willing to go on jungle trips to the nearby villages on Saturdays, and preach to the people there.

Now do you believe we ought to be on the map? Of course I know that the map you used is an old one, and I also thought that if much money was spent for printing during the late drives, at least as far as the map of Burma is concerned they used none of the money. I see Hsipaw is still on the map, whereas this station was abandoned some years ago. So please put us on the map. And having said all this, I beg to remain, in true oriental fashion,

Your most obedient servant,

FRIEDA PETER.

(We are happy to put Nyaunglebin on our map. The old one was used for economy, as it was almost correct. And the omission has afforded Miss Peter a fine opportunity to exploit her field, quite in excess of being just one name among a score of others.—Ed.)

## "Is This Failure?"

A GREAT RECORD FROM DR. H. C. GLEISS

In 1918 a great program for the Baptists of Detroit was outlined by Mr. Pilot and the other members of the group representing the American Baptist Home Mission Society. In 1919 this program plus some other work was incorporated into the plans of the New World Movement. When we shall have built the new house for the Hurlbut Street Church and the Polish Christian Center on the west side, we will have accomplished everything that was proposed in that outline and more, and still some people say the New World Movement is a *failure*.

How much of prayer, how much of effort has gone into the work, only God knows. How much of personal inspiration has been brought to us and to every struggling interest, eternity alone can reveal. How many critical situations have been saved, not only in the mission fields and weak churches, but also in many of the stronger churches, I can not rehearse to you. However, as we approach the matter from a definite angle, we observe the following facts:

Three years ago, we had nothing where we now have the Jefferson Avenue Church, which resulted from merging two small Sunday schools of about 125 each. We now have a school of about 500 and a church membership of 500. The Beulah Church was worshipping in a small frame chapel, constantly losing ground. We now have a splendid church plant worth \$100,000 and a church membership of about 650. This church has had a hard struggle, but from now on they will be able to meet their payments and go on to success. One of the finest pieces of work has been done at the Birkett Memorial, starting with almost nothing six or seven years ago. We have built up a Sunday school which is a joy to all of us, and



church membership of about 450. The Bethel Church beyond Royal Oak had not been started. The Council Corners Church, north of Royal Oak, had not been begun. Five years ago today, the church in Royal Oak was losing ground. We now have an admirable church auditorium and an organization of 350 members, with as bright a future as any church in the state. Ferndale has been developed into a self-supporting church and a mission has been started west, out Nine Mile Road. Conley Memorial Church has come from a mission to a well-



DR. GLEISS IN AMERICANIZATION SERVICE IN DETROIT

organized church. Four years ago, Redford was a mission church. Today, it is one of our strong organizations, about to move into its \$70,000 property.

During these years, the work at Monnier Road was begun. A church has been organized and a building erected. We have a property there worth \$30,000 and growing into money every day. The Hudson Avenue Church expects to move into the new building on Grand River sometime in March. There is a wonderful future for that field. The church ought not to have more than \$20,000 net debt when they move into their property worth more than \$100,000.

In these years, the Springwells Avenue Church has grown from a mission church of 30 members to a self-supporting, well organized church of more than 200 members. The church at Wayne has been put on a self-supporting basis. The church at Farmington has been resuscitated, the building repaired and beautified.

The Scotten Avenue property has been sold and the church is now worshipping in the property formerly occupied by the Bohemian church. We are making a study of that field, whether it would be wise to establish

there a Christian Center, serving the entire community in a large social way.

Among the foreign-speaking people, the Italian Mission has been developed. The Swedish church has been organized, a property purchased, and a good work stabilized. The Second Roumanian Church has finished paying for the church property and an additional lot has been purchased. The First Roumanian Church has finished paying for the church and has become self-supporting. A new work has been started among the Roumanians near the Ford plant at the River Rouge. The Serbian church has been brought into close fellowship with the denomination. Also the Czechoslovak.

Four years ago, we had no Polish work. We now have a church of more than a hundred members on the west side, and are planning to build for them this year if the funds can be made available. Last spring, Rev. A. S. Morze began among the Polish on the east side. Recently, we purchased a splendid property for this racial group on the corner of Dubois and Harper. We shall probably have an organized church there within the next six months.

### Service in Time of Famine

FROM JOSHUA C. JENSEN, OF YACHOW

For six months our district was in the grip of a famine. A total of nearly 100,000 sufferers was reported to us. Not all of these were in immediate danger of starving but all were probably suffering acutely from shortage of food supplies, and a number died before we started our relief measures. Appeals were sent out for assistance but we began at once under the leadership of Dr. Humphreys to organize the local native resources until outside help could come. The famine was largely due to the failure of the corn crop in the parts of our district where the people are entirely dependent upon that cereal for a living. It was possible for Dr. Humphreys and the rest of us, acting with certain public-spirited Chinese, so to utilize the money received from wealthy Chinese here and those in sections not dependent upon the corn crop, that few if any died from starvation after relief measures had been started.

The International Famine Relief Committee responded to our appeals with a grant totaling \$36,000 Mexican. This came in time to hearten the workers and to supplement local contributions. Most of the money was used in buying rice for distribution and cheap sale. We were especially gratified by the zealous way in which our church members came to our help in the work of distribution. Many of them gave largely of their time without remuneration of any kind. Of the paid staff, the church members were as a rule far the most loyal and conscientious helpers.

An unusually large number of people have been showing us their good will and many have given their names as inquirers or candidates for baptism. Others keep coming with requests for Christian literature. And yet in the distribution of the relief funds the church members were not in any way favored more than non-church members, according to the regulations of the International Famine Relief Committee.

The relief service is finished now and our mission activities are again under way. The hospital work is progressing rapidly. Dr. Humphreys is being assisted by

Dr. Crook, a language student, Dr. Yen a medical graduate from Chengtu, and Miss Therolf, a competent and consecrated trained nurse. Mr. Smith and Miss Roeder have their schools humming as only schools in China know how to hum. The pastoral work is moving along under the inspiration and leadership of Mr. Wood, Miss Brodbeck, the writer, and our pitifully inadequate staff of natives. We are to have a special business meeting of the station staff this afternoon to consider ways and means of adjusting the cuts in our appropriations in such a way as to cause the least possible retrenchment in our work. It is a difficult task but since it has to be done, we shall have to do the best we can.

## The Gospel for Children in Rural Homes

FROM JAMES H. DAVIS, OF COLORADO

In my territory I have been holding day meetings in the homes, where children from six to ten years voluntarily lead in prayer. One man, I recall, was very stubborn after his wife and little boy had confessed their faith in Jesus. One day he came to one of his neighbor's homes, where we had a meeting, and where several of the little ones voluntarily were leading in prayer. When he heard his own boy pray he broke down completely. That man was converted and has always been a warm friend of mine. I also baptized his father-in-law, who was seventy-five years old.

Children are my best helpers. I always pay a great deal of attention to them. My own oldest girl was clearly converted when she was five years old. Quite a number in my meetings have been converted at six. I baptized my oldest girl when she was seven, the next one at eight, and the third one at nine. Many children would be clearly converted at an early age, if their parents and especially their Sunday school teachers would make plain to them the way of salvation. I do not mean that we should persuade them to join the church, but to make it very clear what it means to surrender to Jesus. When they are in the right relation to God it will not be long before they will want to join the church. Another thing, we should not expect the same kind of experiences in children as in grown people. Nevertheless theirs is a real experience and should be seriously considered as such. I could recite many blessed experiences with little folks.

It may be of interest to some to know that last week I preached the 13,925th time, averaging a little over a sermon a day for 30 years in succession. I have spent nearly 15 years on the frontier. The Lord has permitted me to organize in Colorado 43 churches. I have enjoyed working with Dr. Palmer in Colorado 10 years. This morning I sent to Dr. George L. White my seventh correspondence course. It is a little difficult in my kind of work to keep up this study, but I manage to get in about two courses a year.

## Huchow Baptist Academy

FROM E. H. CLAYTON, PRINCIPAL

Every year we have a few days of special evangelistic meetings in our school, at which time there are always several who accept Christ. Last year every boy in the Middle School department and all but one in the Higher

Primary rose to his feet to express either his complete acceptance of Christ or his desire for special help and teaching with the idea of becoming a Christian. But how hard it is to start a real growth in spiritual life and how easy to be content with the first step.

This year we decided to have first a series of talks which might lead these new Christians to a deeper realization of their position as co-workers with Him, so we asked Pastor Bao, our new Association Secretary, to give us a few talks on the "Real Meaning of the Christian Life." At the close of the last meeting he said, "These talks have been prepared having in mind chiefly those who are already Christians, but it may be that there has been something said which has led some of you who are not Christians to a desire to join with us in following our Saviour." He then gave the invitation and fifteen boys, a number of them new boys this term, rose to their feet. We are now planning special classes for them and hope to take them into the church some time in the spring.

Pray for us that we all, old disciples as well as new converts, may learn to know the real meaning of following Christ.

## World Congress and Bulgarian Baptists

FROM REV. C. E. PETRICK, OF SOFIA

Bulgaria, the country of the lilac and the wild roses, far to the southeast, at the gates of Constantinople, with the mountain scenery of Norway under Italian skies, has long been the forgotten mission field. Only lately the German Baptist churches of America have taken this stepchild of missions and have since shown their love to the forgotten in a most tender way. The small Baptist bodies, scattered over the land from Sofia to Constantinople and from the Danube to the Aegean Sea have been isolated and without communication with the great Baptist bodies of more favored countries. They never receive visits from delegates of those large Baptist churches in the western world. Here the ark of God dwelleth under carpets, within "curtains," in humble shanties, and fellow believers are few and far between. There are no Baptist churches between Bulgaria and India. We are the only Baptists in the Balkan States.

The good news of a congress of all the Baptist bodies of the whole world is indeed welcomed by all Baptists in Bulgaria with great joy, but it makes us feel our isolation so much more, knowing that only Baptists from more favored countries can expect to be in Stockholm. The great distance, the general poverty in this part of the world, the low value or almost no value of our money, make it practically impossible for us to attend the conference in Stockholm. And still we expect we shall get a blessing from that meeting, and we have no doubt its influence will be far reaching. We hope to have at least one delegate from Bulgaria at Stockholm. We shall ask the brethren assembled there to take in future more interest in the Balkan countries, to help us if possible to open a school for the training of preachers in Bulgaria. We expect all our brethren here in the near Orient will take a keener interest in the evangelization of the countries near to us but so far to the rest of the world.

Bulgaria with Macedonia having the same language, where St. Paul founded the first Christian churches in Europe, will again become a center of activity for the coming of Christ's kingdom in these countries where the



Apostle Paul toiled and suffered. Sofia with a strong work will influence the whole Near East—Turkey and Asia Minor and Greece. We are in contact here with Mohammedans, the only part of Europe where Baptist churches have been planted among the followers of the Prophet of Arabia. We want to get from them those whom the Lord calls. The Oriental Church will never be reformed as it is. They do not need a new church, they need the gospel, they need Christ. May the conference in Stockholm direct the eyes of our churches in the western countries to this needy mission field in the Balkans—the Bible lands in Europe, so long under great oppression but now free.

(This expressive letter from Mr. Petrick, who is admirably equipped for the large mission task in which he is engaged in Bulgaria, reached us too late for our Stockholm issue, but is not too late to interest the delegates and the wider circle of our readers, to most of whom, we venture to say, Bulgaria is little more than a name, and a name not conveying the most favorable impression at that. We shall endeavor to get Mr. Petrick, who knows the country so well, to make us better informed concerning that particular part of the Near East which has played and is doubtless destined to play an important part in the development of the Balkans, where the issues of war and peace are so apt to become acute, to the peril of the world.—Ed.)

### With the Children in Colorado

FROM E. F. MCNEILL, MISSIONARY COLPORTER

What to do for the children of these homestead districts is the great problem which we as colporters face. In nearly every family we find them. How may we help them in these lonely sections? First, we must let them know that we are their real friends, whatever that may cost us. In the fields I have worked this winter I found nine-tenths of the children destitute of shoes and clothing. I solicited help from the churches to supply their needs. Shoeing and clothing them brought many of them near to me. I believe their welcome is a genuine one. The kindness and help extended to them has made it possible for them to attend church and Sunday school where they can be reached with the gospel message. I was at an Easter program given by nine children. It was an inspiration to all who attended. All these children save two have been fitted out with clothes sent to them by friends in other communities. It is possible also to help them with good books, picture tracts, the kindly word, a cheery smile and a warm handshake. They need the plain, simple gospel message from God's Word. In our conversations with the parents, we emphasize the importance of the child's acceptance of Jesus as a personal friend early in life.

Just yesterday, after a tiresome journey of the day before, I was resting in my car, when eight or ten children came out to the car and asked if they might use it as their playhouse. Well, how could I refuse? They played happily in the car for a time, then scattered to their homes, after each gave me a glad handshake. These children's parents are not Christians and they have no opportunity of Sunday school or of hearing the Word preached inasmuch as they live several miles from any church or Sunday school. As I parted from them, I gave some the Gospel of John and some other portions of the

Scriptures. I believe the child is my friend, and I try to introduce him to my best friend, even Jesus Christ.

### My First Visit to the "Fukuin Maru"

FROM REV. AND CAPTAIN J. F. LAUGHTON

According to national and international law all ships must have an annual survey. So according to this requirement I was asked by the Fukuin Maru Committee to leave my work at the Language School for a few days and represent the Mission at the Survey of the Gospel Ship. I left Tokyo on the evening of March 8, arriving in Onomichi at one o'clock on the afternoon of the next day. I was accompanied from Osaka by the Rev. J. A. Foote, who has charge of the Inland Sea work until I can take it over.

We took a little Japanese boat from Onomichi and sailed through some of the islands of the central group, reaching Mitsunoshō about five o'clock. Here *Fukuin Maru* was tied up, ready to go into dry dock for survey and repairs. As we rounded the headland which hid Mitsunoshō from view, I caught sight for the first time of Little White Ship, the herald of glad tidings and the symbol of purity. I shall never forget the feeling of joy, mixed with responsibility, as I thought of the work that lay before me among these island people.

Stepping upon her decks, which still bore marks of the strict marine discipline of the old captain, I was deeply conscious that I was standing on holy ground, as in fancy I saw that experienced veteran sailor of seven seas pacing the bridge with the burden of souls upon his heart. The captain has reached his final port but his work still lives.

I had the pleasure the next day of going to Shigai where the first church of the Inland Sea is to be built. The next day, March 10, was spent in making a complete survey of the ship from bow to stern and from truck to keelson. There were many things from a marine standpoint that had to be attended to, namely, the overhauling of engines, bilge pumps, scraping and cleaning the hull. Good Captain Bickel with twenty years experience in the Inland Sea, knew every cove, bay and headland; and in the last years of his life steered by the distant mountain peaks; but your new captain has no such knowledge of the Inland Sea, and will have to depend entirely upon the compass.

The *Fukuin Maru's* parish is not confined to the islands of the Inland Sea, but she sails through the busy shipping in the Straits of Shimonoseki out into the blue Pacific to the far distant Deep Sea Isles of Iki, Hirado and Goto groups. We have a sailing distance of 3,500 miles on this great stretch of sea dotted with islands from the Harimas to the Gotos.

To the one and a half million people of this great island parish, sitting in the shadow of shrines and temples, the Little White Ship is more than a representative of Christianity—it is the embodiment of Christianity itself. "Behold I make all things new." A new light is dawning upon the people of the Inland Sea and it will glow until it has transformed the whole Island Empire. There is coming into being a Japan with a new outlook on life, a new vision of God and of the human soul. There are three things that man cannot hinder, namely, the tide, the dawn and the coming of the Kingdom of God in all nations. Who will help carry the light to those who sit in darkness in the Inland Sea?



## Conditions in West China

FROM F. J. BRADSHAW, OF KIATING

Unrest—economic, political, social, moral and religious—prowls through China today. Fear stalks the land. In every department of life China needs leaders—intelligent Christian leaders. How slow the Christian world has been to grasp its opportunity to take China for Christ! China's Christian General Fung Yu Shang is reported in this morning's Szechuan daily paper to have gone to Peking as advisor to the government, and to be strongly supporting leading ministers, in the belief that the only salvation for China lies in the speedy spread of Protestant Christianity and the reception of its Christ. Another Chinese leader is reported as saying that missionaries hereafter would be measured by the number and quality of the leaders that develop about their work. For several years the missionaries of Szechuan have been stressing education with the hope that some of its students might be led of God into the ministry. Today word comes from two districts of our West China Mission reporting some of the best fruits of our schools offering to turn away from teaching (popular today) and prepare to enter the ministry. Here is encouragement for the schoolman to toil on.

In Kiating (Jah-ding'), after furlough, we had hardly gotten into the swing of things when our efficient collaborators, Rev. and Mrs. Archie G. Adams, came to take care of the pastoral work. The school and treasury work

still falls to me. Then we are all to fill the place of evangelists at large. In the Kiating district we have six schools, besides the night school; three of these are at the central station. One of them is the Girls' School, under the care of Mrs. Wellwood and the Woman's Board. In all the religious spirit is high. In one sixteen boys voluntarily formed themselves into an inquirers' class, which ran through the year. Some are offering themselves for baptism in the other schools. In our schools we have 361 pupils. They are always there, simple, open-minded, ready



THREE OLDEST CHRISTIANS IN ONE OF OUR KIATING OUTSTATIONS. COMBINED THEY HAVE BEEN CHRISTIANS FOR 101 YEARS



PARENTS' DAY AT KIATING BOYS' SCHOOL, WITH SPECIAL PROGRAM BY THE SCHOOL



FOUR GRADUATES OF ROCHESTER THEOLOGICAL SEMINARY AT THE WEST CHINA MISSION CONFERENCE AT KIATING, FEBRUARY 1923. MESSRS. TAYLOR, GRAHAM, FAY AND SMITH

to receive any instruction your representatives may give. School housing was a wild worry for a time. For weeks practically our whole force were with me tramping the streets by day and often by night hunting a possible rental. Suitable places there were to buy had we the money. At last, desperate, we placed money on a rental. But on the owner refusing, our hunt was begun all over again, while we sent one friend after another seeking to



MEMBERS OF KIATING BAPTIST CHURCH

prevail with that owner. So we came up to the day before opening. Then the obdurate refusals of that landlord to the overtures of our friends proved our salvation. The street officials got together and secured the nearby temple for us. There it was, a big open roof-covered shell. In another day we had it divided into schoolrooms, by bamboo matting partitions as high as your head. The next day we opened school. If the temple were ours we could make an ideal school plant out of it, roomy and airy, with play grounds in front and behind. We now hold it under a seven-year rental. Should the military continue to control this Province it is likely to come on the market. About every public thing is going to pay the soldiers. This is the time the money should be in the hands of our Mission. Last November (what joy!) a beginning was made. Notification came that \$110 gold

had been made available by a member of the First Church, Los Angeles. Sixty like sums would do it. Then too the Kiating school home worries us. We have only three years now in which to find a permanent home and get it into shape. One-half the purchase price is available, gift of the First Church, Los Angeles. Our people at Kiating are anxiously looking for the right place and are laying plans to raise the other half of the purchase price,



A CHRISTIAN FAMILY OF THREE GENERATIONS LIVING IN AN OUTSTATION AT KIATING

which must be raised in China. This year we were happy in securing an entirely new and efficient corps of teachers for our senior primary school. They are a great team; the school has taken on a forward swing filling us with hope. Before closing the teachers put on a two days' exhibit, with special Parents' Day, as an advertising feature. The main attractions were the illustrated lecture by Messrs. Adams and Yu, the public addresses by officials and teachers, and the Bible pageant showing off so well the abilities of the teachers.

(Photographs taken by A. G. Adams of Kiating.)



HOUSEBOAT TRAVEL BY MISSIONARIES, WEST CHINA



## The Situation in South China

FROM A. F. GROESBECK, D.D., OF CHAOYANG

In spite of cuts and typhoons, God's truth is marching on. The political situation remains a jumble of conflicting interests. China today has more soldiers under arms than any other country, yet is not attacked or threatened by a foreign foe. Bribery and squeeze were never so universal and brazen. Politically, things are without a ray of hope. Unless succor comes speedily China's sun will set. The man who knows only the political phase is certain to be pessimistic. The man who knows the people, however, whether he be minister, missionary, trader or consul, is not ready to give up hope of China's redemption. We see not only how the Christian forces in China as a whole are meeting the challenge of the hour, but how the Christian forces of our own South China Mission are uniting in the task of building the Republic into the Kingdom of Heaven. We are cognizant of the new life beginning to manifest itself. From hundreds of missionary schools and also from government institutions there are pouring out into the nation thousands of young lives impregnated with high moral and Christian ideals. The government recognizes the fact that when a difficult thing is to be done or position filled, Christian men must be called upon or the cause will fail. Students are favorable to Christianity, and we have our greatest opportunity for evangelism with them, but we must remember that few of them are interested in our western interpretation of Christ's life and teachings. Whether we like the Chinese interpretation of Christ's teaching or not, it is every day becoming more apparent that they are going to make it, and without let or hindrance from Mission Societies.

Just now we are in a time of seed-sowing. Never have the thoughtful people been so ready to listen to our message. Opposition to Christianity has practically ceased. We are no longer shunned by those who consider themselves of some account in the world. Students in our schools are permitted as never before to unite with the church. The church is now making a stronger appeal to men of better calibre. The ideal of Christ, that He came not to be served but to serve and to give His life, is taking hold of men's minds today, and God be thanked for it. Men by the hundreds are seeing that if the political life of China is to be saved China must look to the teaching of Jesus and to the power of His endless life. There has never been a greater hour in the history of missions than the church faces in China today. If the missionary movement can be wisely directed in China the next few years, we may reasonably expect that the sentiment of the people will become predominantly Christian. It is too soon to say what course organized Christianity will take. The deeper and more vital thing is that it is coming in power upon the people of the land.

Referring to the matter of reduced appropriations, Dr. Groesbeck presents a view of the matter that is of the utmost seriousness, looking to the future of our work in China. He says:

The cut helps to stir up the brethren in the grace of liberality, but the advantage here can be greatly exaggerated. The wise and large minded are already giving well toward their limit; the ignorant cannot see that they should give any more though the heavens fall, and are likely to set the whole thing down as a ruse to get more money out

of them, and so they set their minds steadfastly to oppose any such scheme. The great advantage is that it puts a brake on missionary liberality, and stirs up the Chinese leaders to seek funds inside and outside the church. But the fact remains that work for women who are not mothers of boys, and work for girls does not yet in this land commend large support from the people generally. A cut here means a cut to the quick. It is easy to say that the cut ought to increase Chinese support, but there is not much sentiment in favor of work for women, except on the part of men who are already suffering a cut in appropriations for the general work. Naturally, to these men the thing of first importance is the support of the church as such.

It is my opinion then, that both directly and indirectly our work for women is to suffer most, and this in turn will sooner or later prove to be sapping the strength of the church. The man who becomes a Christian is likely to find that his chief enemies, next to those in his own heart, are they of his own household, and especially the women folk. This is all natural enough when one sees things as the Chinese themselves look at them. The chief end of women is to produce sons for her lord and master. Her life religiously and every other way is bound up in this. If the man becomes a Christian and has no particular desire for a son to worship him after he is dead, the true end of life is gone, so far as the wife is concerned. When the husband becomes a Christian, it takes the very heart out of existence for the heathen wife. Not only does the woman feel this herself, but every woman of her acquaintance supports the sentiment. This is but one glimpse into the woman's world in China, a world from which teachers and preachers are shut out, but which is open to the Bible-women.

In view of these facts how can a church prosper without women members and how shall they become Christian without Bible-women to meet their special difficulties, and how shall these Bible-women go, unless there are funds to send them? Referring again to the transitional state in Chinese life where we find ourselves at present, this work for women becomes doubly important and failure here is doubly disastrous.

## A Cheering Note from Japan

FROM REV. J. A. FOOTE, OF OSAKA

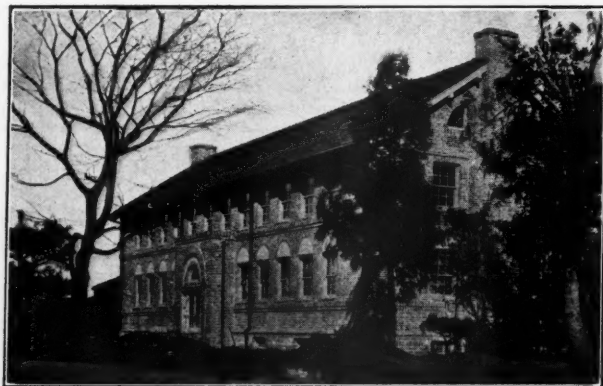
We note with joy that the spirit of the nation has become extremely cordial towards the United States and all things American. All this friendliness aids our evangelistic program. Our American Christian missions are all democratic and their program is one of the greatest friendship. The friendly attitude of the national leaders is reflected in the people and they seek out our American homes, chapels and schools, and thus the message of Christ gains entrance to hearts and lives which need His saving gospel. The Christian pulpit in Japan, manned by Japanese pastors alone, is increasingly influential in things civic and national as well as personal.

This has been a banner year in church building equipment. The fine church building at Shiogama, with commodious parsonage, gives a valued worker real equipment for labor. Immediately upon dedication this church welcomed 36 by baptism, out of 98 who made public confession of Christ. The Yotsuya church edifice in Tokyo is a joy to the eye, a complete, substantial and useful build-



ing. Scott Hall at Waseda University is perhaps our finest mission building to date—an outstanding building, so close to Waseda that it is physically a part of the University. Already it is serving a portion of the student community day and night. The Hovey Memorial Dormitory, of the same style of architecture and on the same compound, is a model for school dormitories. The new building in Tono will house Miss Annie S. Buzzell and her workers as well as a kindergarten. We are grateful to the Woman's Board for this equipment for Miss Buzzell. In Juso, Osaka, the Jubilee Building for Japan given by the Northwest District, is completed and awaits a budget to open its three stories of commodious rooms for work for women and children, boys and girls, youth and men. This will be a church meeting-place for a season at least. It is to be named The Mead Christian Social Center, in honor of one who has given more than thirty years of her life to the womanhood and childhood of Japan.

Not in ten years have the stations of the Mission been so nearly manned as in 1922. We have seen Captain and Mrs. Laughton aboard the *Fukuin Maru*, sailing in and out among the islands and across the blue seas on their mission of blessing, so worthily following the Bilkels. The good ship is fully commissioned with sailors, even to a skipper-missionary. How fine to have a man who walks his own bridge and directs his own fields of labor.



ALVAH HOVEY MEMORIAL DORMITORY  
WASEDA UNIVERSITY, TOKYO, JAPAN

### An Evangelist in Esthonia

Dr. J. H. Rushbrooke sends the following extract from a letter written by Rev. Adam K. Podin of Esthonia, in which he describes a recent evangelistic trip. No change has been made in the writer's refreshing style:

"I left with Brother Luther my home and went to Felling and other places to visit our churches, and on this journey I visited three prisons and one Leper Asylum. Then I had the possibility to take with me Brother Luther in the prison and he helped me by prayer. A real revival broke out in the prison, several souls were broken down, exclaimed with tears running down their faces that they want to give themselves over to Jesus. Several fell on me grasping my hands trying to kiss them. Such thing was not experienced in that place before. Next morning I traveled forty miles to visit my Leper Asylum and bring them the same Gospel. I wish you could be there too. As they knew of my coming day before, so

they had gone to the next forest and brought some green branches, chopped them fine and strewn on the road and on which I had to enter their house. On my entrance the whole corridor was decorated, the staircase made nice and some signal was given and a brass band played a choral. The church was decorated and over eight lepers, blind, lame and disfigured, but all happy greeting me with some suitable hymn. The players were all lepers and one of them, a woman who had lost all the first members of her fingers but still played with the stumps. I could not look upon them with dry eyes. After several hymns, speeches and preaching, several again confessed Christ as their Saviour and some asked for baptism. It was a glorious time. After this I went to Pernau preaching in the church twice—again made arrangements in the prison. The Baptist singing choir were permitted to accompany me and so we had a glorious time. Here again many confessed conversion and promised to lead a better life. Last night I came home again visiting the other Leper Asylum of 65 lepers. Here I preached twice and celebrated the Lord's Supper with them. O! it is glorious to see souls saved and saints refreshed."

### From the Pastor at Rangoon

We want to offer heartfelt thanks to our Father for the results of our year's work and for the tokens of blessing He has given us. The number accepting Christ publicly was 47. We wish the number were larger but there are many obstacles to overcome before these people become Christians and join the church.

Already we have begun some new duties this year. Mrs. Evans teaches a Bible class each school day at the English girls' high school, and I have a Friday evening Bible class there. Thus we are entering the open doors as opportunity presents itself. We are here to do our best and we want to do all we can all the time. In addition to my regular work, I have found pleasure in preaching to the Burmese girls at Morton Lane school, speaking to the World Wide Guild girls there, substituting as teacher for a Bible class there, preaching to the lepers at the leper asylum, addressing the patients at the Ellen Mitchell Memorial Hospital, and going with the doctor to the jungle to preach to those who come for medical attention. We have taken the portable victrola with us to the jungle, using it to attract the people to the services. It is certainly very helpful.

Two other services in which I have had a part appealed to me tremendously. I assisted in the observance of the Lord's Supper at the leper asylum. What a privilege and joy to see these Christian lepers gathered around the "table of the Lord Jesus!" With what great anticipation and real delight we went through the service, one which we will always remember. The other service was in Rangoon with the sweeper class, the lowest caste, better known as the untouchables. The corrugated iron building used as their church was crowded to the doors on a very hot day. How those people did sing, and how they did listen as the story of Jesus was told to them! Many times we have thanked God for the wonderful gospel which we proclaim. Romans 1:16 has a much larger meaning to us now, for we realize that the gospel of Christ is the power of God unto salvation to everyone that believeth. And so we have labored as best we could during the cool season, the hot season, and the rainy season.—W. G. Evans.



## THE EDITOR'S POINT OF VIEW



### The Source of Power

We are going to take an editorial from an eminent work, *The Jesus of History*, by Professor Glover. The point he makes is a vital one:

The Christian Church, whether we like it or not, has been a force of unparalleled power in human affairs; and prophecies that it will no longer be so, and allegations that by now it has ceased to be so, are not much made by cautious thinkers. There is evidence that the influence of the Christian Church, so far from ebbing, is rising—evidence more obvious when we reflect that the influence of such a movement is not to be quickly guessed from the number of its actual adherents. A century and a quarter of Christian missions in India have resulted in so many converts—a million and a quarter is no slight outcome; but that is a small part of the story. All over India the old religious systems are being subjected to a new study by their own adherents; their weak points are being felt; there are reform movements, new apologetics, compromises, defenses—all sorts of indications of ferment and transition. There can be little question that while many things go to the making of an age, the prime impulse to all this intellectual, religious, and moral upheaval was the faith of Christian missionaries that Jesus would bring about what we actually see. They believed—and they were laughed at for their belief—that Jesus Christ was still a real power, permanent and destined to hold a larger place in the affairs of men; and we see that they were right. Jesus remains the very heart and soul of the Christian movement, still controlling men, still capturing men—against their wills very often—changing men's lives and using them for ends they never dreamed of. So much is plain to the candid observer, whatever the explanation.

For those who believe, as we all do at heart, that the world is rational, that real effects follow real causes, and conversely that behind great movements lie great forces, the fact must weigh enormously that wherever the Christian Church, or a section of it, or a single Christian, has put upon Jesus Christ a higher emphasis—above all where everything has been centered in Jesus Christ—there has been an increase of power for Church, or community, or man. Where new value has been found in Jesus Christ, the Church has risen in power, in energy, in appeal, in victory. Paul of Tarsus progressively found more in Christ, expected more of him, trusted him more; and his faith was justified. If Paul was wrong, how did he capture the Christian Church for his ideas? If he was wrong, how is it that when Luther caught his meaning, reinterpreted him and laid the same emphasis on Jesus Christ with his "Nos nihil sumus, Christus solus est omnia," once more the hearts of men were won by the higher doctrine of Christ's person and power, and a new era followed the new emphasis? How is it that, when John Wesley made the same discovery, and once more staked all on faith in Christ, again the Church felt the pulse of new life? On the other hand, where through an

nebulous philosophy men have minimized Jesus, or where, through some weakness of the human mind, they have sought the aid of others and relegated Jesus Christ to a more distant, even if a higher, sphere—where, in short, Christ is not the living center of everything, the value of the church has declined, its life has waned. That, to my own mind, is the most striking and outstanding fact in history. There must be a real explanation of a thing so signal in a rational universe.

The explanation in most human affairs comes after the recognition of the fact. There our great fact stands of the significance of Jesus Christ—a more wonderful thing as we study it more. We may fail to explain it, but we must recognize it. One of the weaknesses of the Church today is—put bluntly—that Christians are not making enough of Jesus Christ.



### Two Reasons for Stockholm

Two benefits at least to be derived from the Baptist World Congress at Stockholm are worthy of consideration.

First is the benefit that will come to the Baptists of the European countries who are in a small minority, who have been overshadowed by State Churches or oppressed by hostile ecclesiasticism, who have known opposition and persecution, and been looked upon with aversion or contempt. These weaker groups of Baptists on the Continent will be heartened beyond measure by the living evidence of a great Baptist brotherhood (including sisterhood also) which sends its representatives from all parts of the world. Not only that, their situation will be greatly bettered in the esteem of peoples who have hitherto regarded them as pitifully weak in numbers and influence.

In Sweden, for example, the Baptists will have a new status before the public and a recognition that cannot fail to make for their growth and increased power and usefulness. And in lesser degree but in some degree this will be true of all the countries, especially the newer states like Czechoslovakia, Yugoslavia, Hungary and Poland, Bulgaria and Roumania, Esthonia and Latvia. There will undoubtedly be a general upstandingness, a spirit not of boastfulness or vainglory but of wholesome pride and joyous thankfulness.

The Congress will amply approve itself by reason of its inspiring influence upon the Baptists of Europe and of the Far Eastern lands as well—for those who are present from India, China and Japan will have a story to take back with them and a newly invigorated spirit to impart to their fellow countrymen.

The second benefit will come to the men and women who go from our own country to Stockholm. It will be of vast good to them to get out into the world beyond, gain a new perspective, realize the international intake of the Baptist constituency, breathe the air of cosmopolitanism,



and rub elbows with many races. It will instil a new idea of the missionary enterprise, tend to obliterate racial lines, and rub off some of the sharp corners of Americanitis, where these obtrude.

Nothing is more needed by a multitude of Americans—among whom are Baptists together with others—than to get out of themselves and their routine and their country for a little while, and think of somebody and something else. See also with their eyes how the other side of the world is living and what its people are thinking about. Just now it is peculiarly timely that Americans should get a first-hand acquaintance with some of the conditions abroad.

So, apart from the religious aspects and spiritual benefits, we believe the Congress will have indirect effects upon our future as a nation. The Baptists who go overseas will come back with larger vision, broader minds, a keener sense of our international duties and responsibilities both as Christians and citizens, and hence be better fitted to exert an influence in favor of world peace and the permanent abolition of war.

Through sample copies of its special Stockholm issue of February and of this June issue, MISSIONS extends greetings and the hand of Christian fellowship to the Baptists of the lands overseas, assuring them of its deep interest in all their work.



### A Moral from Japan

We have received from Prof. R. H. Fisher of the Mabie Memorial Boys' School at Yokohama, the copy of an article by a young Japanese, written for a monthly magazine published by the local stenographers' association (union). Prof. Fisher says the writer is a product of the Bluff Evening English School of Yokohama. "Needless to say, he is not ashamed to be known as a Christian. This shows the way one young man in Japan is thinking for himself in the face of conditions as they are today." We cannot give the entire paper, but make some extracts from it. The title is "Who Will Be the Leaders of the Day?" and for a text the writer takes the case of Sodom as found in Genesis 18:20-32. In opening he says:

"What do the above words signify? My dear ladies and gentlemen! God promised Abraham that if there were only ten righteous men in the cities of Sodom and Gomorrah, the citizens would be saved, but alas! there were not even ten righteous men in the cities, and the towns were completely destroyed by the wrath of God. Do you pass by this short story simply as an ancient mythology or legend? Oh no, my dear ladies and gentlemen, the above story eloquently explains and applies directly to the present-day condition of the world, especially that of Japan."

He then draws a very dark picture of the present state of society in Japan, judged from the daily reports in the papers of scandal and immorality, of daily occurrences which, he says, "reveal nothing but the degradation of this country." The people at large "have neither principles, belief nor faith whereby to stand against temptations and troubles. Frivolous young men dip into one or two magazines pertaining to Socialism; they instantly become advocates of it without due meditation or reflection, and assume themselves to be first rate Socialists or Communists. Their opinion changes according to the latest

articles. Can you think a country full of such light-minded young men a glorious country?" He asks where the ten righteous men can be found to save Japan, and finds them not in the old Japanese religions, nor in "those wicked fellows who only hunt after earthly and temporal pleasures and feel no responsibility of their own." And this is his conclusion and appeal, which has a wider application than his own land:

"There is no use for me to discuss this matter with you further but to advise you to be reborn, to open your spiritual eyes. Wake up and arise from the indolence of your midday nap! And if you are not satisfied with the present-day condition of Japan, I should like to ask you if you have any belief, or in other words, shield whereby you can withstand temptation, and furthermore by it make yourselves of service for the good of others, for the sake of this country and for the whole broad world? There we need the cross of Jesus—the source of all blessing and salvation! Not a mere ritual but *truth!* Not a mere argument but *spirit!* Where else but in the salvation of Jesus on the cross can you find a power whereby criminals just released from prison can be restored to a worthy place among men? Only by the blood of Jesus which flowed on the cross can we be purified from our earthly sin and crime. Oh, my brethren! return to the foot of the cross of Christ; there alone is the refuge for righteous men, there the only place where sinners can be purified from their sins."



### Stockholm Tourists Need Not Fear

Assurances come from Europe, both from London, Sweden, and other continental countries, that the Baptists who are planning to go to Stockholm for the World Alliance Congress need have no fear as to political or warlike situations in Europe. The tourist companies are thoroughly informed concerning the conditions, and if they map out the tours their patrons need be under no apprehensions. Reports from Dr. Shakespeare of London, Secretary of the Alliance, from Dr. Rushbrooke, who is constantly traveling over Europe, and from Dr. Benander of Sweden, all declare that the Americans will experience no trouble beyond that which is common to all travelers where the number of tourists is large and nearly all want to get home at about the same time. Of course Americans who expect to find everywhere abroad the modern luxurious improvements which are a commonplace here will come home wiser, but we hope not sadder—for the compensations should far outweigh any momentary inconveniences or exasperating experiences. If any American Baptists are wont to see through blue glasses, we trust they will leave them on this side of the Atlantic. Take the rose tint for Stockholm. Travel is one of the greatest means of culture if not always of comfort.

*Bon voyage* to the delegates and friends bound for the Old World. May God give to all traveling mercies and a safe return!

\* \* \* \*

The ministers of Christ have led the great revivals of the past, but we verily believe that the next great revival is going to come from the pew, led and sustained by a devoted ministry, in connection with the bringing in of

our substance to God, in the tithes and offerings prescribed in His Word, and from God's safes will come freely the money which shall send the consecrated missionary to the waiting harvest fields.—*John Wesley Duncan.*

## NOTE AND COMMENT

¶ MISSIONS for July will give the report of the Atlantic City Convention, with the annual reports summarized, and a survey of the year that will make the number of permanent value. The report from Stockholm will come in the October issue, and will worthily present the actions of what ought to be a notable gathering in the denominational history.

¶ Prof. F. C. Mabey of Shanghai College, says that while China is politically in chaos, industrially she is at the beginning of a period of expansion, with modern factories rising. This brings new problems, and social workers and Christian leaders—Sherwood Eddy among them—are studying the situation and presenting Christian principles for solution. He says also that religiously China is hungry for the truth. The Christian church is growing in strength. The anti-Christian movement only developed a desire to know more about Christianity. The evangelistic life of the College continues. Dr. Jones recently visited the College, and twenty-six of the students decided for Christ. Talk about education and evangelism! They go hand in hand at our Baptist College in Shanghai.

¶ According to the statistics put forth by Dr. E. O. Watson of the Federal Council, the Baptists take second place again and the Methodists go to the first place by 150,000 or so. But according to another religious statistician of many years estimating, Dr. H. K. Carroll, the Baptists are in the lead. So there you have it—take your choice. And what possible difference does it make to sensible people? It is perfectly certain that if all the actually-at-work Baptists and all the actually-at-work Methodists could be accurately counted, the totals would be more surprising than the estimate that 98,000,000 odd of our total population belong to the church constituency. It is cheering to be told that the religious bodies in the United States gained 1,120,000 members over the preceding year, showing that the doleful predictions about the decadence of the churches are quite wide of the mark. There was gain all along the line, and the Baptists had their share, whereof we are glad. The spirit of evangelism is the most hopeful sign today.

¶ We note, by the way, that Dr. Watson gives the total church membership in the Northern Baptist Convention as 1,274,250, a gain of 13,843. We wish it were possible in some way to get the figures in our Year Book and these outside estimates to agree, but until church clerks are transformed we suppose accurate figures will be unreachable in the present dispensation.

¶ Following the action laid down by the last General Assembly of the Northern Presbyterian Church the home and foreign missionary agencies of the Church have met and formed their consolidation into two organizations, one for the home and one for the foreign mission work. The Home Mission organizations merge into the Board of National Missions, which includes the Board of Freedmen, the Board of Church Election, Sunday School Board, Permanent Committee on Evangelism and Committee on Army and Navy Work, as well as the General and the Women's Boards. These bodies have assets amounting to \$15,000,000 to \$18,000,000. The women have a due proportion of members on the new Board. The various organizations hitherto existing will be represented by departments, and it is thought that nearly all the former secretaries will be retained. Where the old boards of directors were made up of about one hundred men and women, the new board will consist of forty

members, fifteen of whom are to be women. A similar reorganization has taken place in the foreign mission work, and at the approaching General Assembly the committee on reorganization will report as completed the most radical change in policy ever undertaken by this strong denomination. The movement for centralization is believed to be in the line of efficiency and economy. It is an admitted experiment, and one in which the human element has to be largely taken into account.

¶ If all the newspapers of this country could be induced to adopt and practice the canon of journalism or code of ethics adopted by the American Society of Newspaper Editors at Washington, nothing less than a new day would dawn for America. President Harding spoke warmly in favor of the code, but not too warmly. Thoughtful people know that, while recognizing fully the power of the press for good, yet the power of the yellow press for evil is one of the most menacing facts in our modern life. That is one reason why the religious press and the missionary periodicals should be made as appealing and attractive as possible.

¶ We give a most interesting page, by courtesy of the American Bible Society, which lists 770 languages and dialects into which the Bible has been translated, out of a world total of about 1,000. The outstanding fact in this matter of translation is the work of the missionaries, to whose untiring labors the peoples of the world owe it that they can read the Word of God in their own tongues. The story of translation is a wonderful one. We give a picture in this issue of Dr. Hanson at work translating the remaining portions of the Bible into Kachin, a written language which he practically created. Dr. Mason also is completing the entire Bible for the Garos. The Baptists have an honored place in Scripture translation from Carey on.

¶ Commissioner Charles H. Burke of the India Bureau is to be commended for his earnest endeavor to curb the extremes of the Indian dance evil. He sent a message to all the Indians, in which he asked them to think seriously about the effect of the dances upon their work and their morals. Saying that he could issue an order, he stated that he would much rather have them give up the useless and harmful performances of their own free will. The Indians know that they have a firm friend at the head of the Bureau.

¶ It will surprise many to be informed that there are 8,000 lepers under our flag, and 1,500 of them in the United States. There is only one hospital for them at present, with accommodations for 120, at Carville, Louisiana. Congress has appropriated \$650,000 to enlarge this institution. Rev. and Mrs. Henry T. Cousins, supported by the Woman's Missionary Society of the Methodist Episcopal Church, minister to the Protestant lepers in this hospital.

¶ If you wish to see a model Enlistment Card for church use, write to the First Baptist Church, Los Angeles, California, for theirs. There is a place on it, be sure, for "World Wide Missions."

¶ When a local church becomes imbued with the glory and responsibility of world wide missions, then will it discover that it has a world wide mission. There is nothing merely "local" in the Kingdom of God. Every smallest part is interrelated in the great whole of the Divine Purpose.

¶ When this issue of MISSIONS reaches you we shall be a month on the way into the closing year of the New World Movement. It is difficult to realize, in the midst of conventions and annual reports and laying of plans, that the months are marching right along, and the monthly bills have to be paid. But the treasurers of all our Societies could tell you how almost terrifyingly true that is. We can all help decrease the terror, if we will.

October is to be Stewardship Month, and October Missions will give Stewardship a commanding place, with the aid of the Commission on Stewardship, which has large plans for the year.



## Great Days in the Deccan Association

BY MRS. ELEANOR H. TIMPANY, OF HANAMKONDA



HE Association of the Deccan Churches of the Telugu Mission met in Nalgonda February 16-20. We had with us one American visitor, Mrs. A. Cohoon, of the Hyde Park Church, Chicago. While she cannot testify much of the things she heard (except through interpretation), she expressed herself most heartily as to the things she saw and felt. At times the presence of the Holy Spirit was manifested in a way that needed no human language to reveal.

There were 86 delegates at the Association representing 16 churches, and 13 missionaries were present. While this is an Association of Telugu churches, and the business is in their hands, the missionaries are always welcomed and invited to participate in their discussions.

The moderator was Rev. T. Samson Rungiah, pastor of the Mahbubnagar church, a son of one of the preachers in the early history of the Mission. His race was nearly run when the writer came to the Mission nearly thirty years ago. Another son, Rev. John Rungiah, went about twenty years ago to South Africa as the first foreign missionary from the Telugu Baptist churches. There he gave years of splendid service which were richly blessed of God, and there he laid down his life in the work. His oldest son, who returned to India for education, was ordained and sent out two years ago to carry on the work his father so well began. The presence of T. Samson Rungiah in the chair stirred in our hearts blessed memories of the power of the gospel in the lives and work of this family, while we also welcomed him as a brother beloved for his work's sake.

The theme of the Association was "The Power of Christ in the Gospel." Each session began with a devotional meeting, and papers were read and discussed on such topics as "The Power of the Resurrection in the Gospel," "The Necessity of a Deep Spiritual Life for Mission Workers," "The Advantages of Self-support in Indian Churches," "How to Improve Our Village Sunday Schools," etc. Reports were received through representatives from the Ramapatnam Theological Seminary and the Telugu Baptist Home Mission Society. Rev. P. A. Abraham, B.A., who a year ago was appointed by the Telugu Convention as missionary in charge of the Kandukuru field, was present to seek to deepen interest in home mission work.

The Association nominated their chairman to attend the next Missionary Conference as a delegate. This is a new feature in our work, the Mission Conference having invited the Telugu Convention to send five delegates, one from each Association, to participate in our deliberations. Thus our Telugu churches are growing and assuming greater responsibilities, and receiving greater privileges.

Many pronounced it "the best Association yet." We have not attended them all, but surely, as the writer looked back through three decades, there was much room for encouragement in the growth of this body. The meetings were orderly and well conducted; the workers were better educated and equipped than in such gatherings thirty years ago; the spiritual tone was high; there was a

general appearance of intelligence, quick response, and sympathetic interest in all the affairs of the Kingdom. At times the discussions were relieved by bright repartee which seemed to be as quickly grasped and keenly appreciated as in such gatherings at home.

The features of the Association that will long make it memorable were the events of Sunday, February 18th. In response to calls from churches on the Nalgonda field, delegates had been sent to form a council to advise on the ordination of four preachers. A couple of years back some six pastors had been swept away by cholera in a few days. In the providence of God other men had been raised up to shepherd these flocks, and now it was our privilege to join with these churches in setting apart to the gospel ministry four tried men, three of whom were graduates of our Seminary. The preliminary examination had been conducted on Saturday, and the Sunday morning service was given over to the ordination. The four men, M. Benjamin, pastor of the Nalgonda church, D. Guriviah, field evangelist, and K. David and M. Yohan, village church pastors, were conducted to seats immediately before the platform. The ordination sermon was preached by Rev. Wheeler Boggess, our Mission evangelist, a missionary greatly beloved by the Telugu people throughout the Mission. Rev. Mr. Pankratz of the American Mennonite Mission, whose churches are one with ours in faith and practice, and join in our Association, gave the charge to the candidates. Rev. P. Abraham, missionary of Kandukur, gave the charge to the churches. Rev. Kalapala Henry welcomed them into the ministry. Then, kneeling on the platform, the four men received the laying-on of hands—missionaries and ordained Indian ministers participating, while their field missionary, Rev. C. Unruh, led in a tender, earnest prayer that these men might walk worthily and faithfully, and be greatly blessed in their work of winning and shepherding souls. The presence of the Holy Spirit was marked and when the prayer was concluded there were few dry eyes. Surely the uplift of that hour must prove an inspiration to these men, and to others present, in the years to come!

In the afternoon the women gathered for a devotional meeting led by Mrs. Marsh, after which the visitors, delegates and local Christians gathered at the ladies' compound for the dedication of the new hospital for women and children. Almost a quarter of a century has passed since medical work was started in Nalgonda by Dr. Lorena M. Breed. Land was difficult to secure, and she worked under much difficulty. She saw the ladies' bungalow completed, and planned for a new hospital for which she coveted an adjoining site of land. This was not then available. Dr. Breed's health failed and she was obliged to return to America. Nurses have carried on the medical work, always hoping for a doctor for this needy place. Once Dr. Benjamin was sent there and the future looked promising, but in a short time she seemed more needed elsewhere. Again the work was left to the care of a nurse, Miss Neufeld, who was sent from Russia and has done valiant service there single-handed for many years.

Through the strenuous efforts of Rev. C. Unruh the

long desired land has been secured, and our W. A. B. F. M. Society has made the Nalgonda hospital-dream of years a reality. This neat, attractive little hospital has been the crowning work of Mr. Unruh's term of service, and all rejoiced that he was able to complete the work and see the building dedicated before leaving for furlough. All regretted that the nurse, Miss Neufeld was leaving for furlough at once, so some time will elapse before she begins work in the new hospital she has helped to make possible. Miss Bjornstadt, a nurse from Norway, is already there to relieve her, and she fortunately has had experience in medical work in India, and also has acquired the Telugu language.

As we entered the dispensary rooms for the dedication service we met the little red cross nurse—Miss Neufeld's protege, an orphan of about five years of age, bearing in her arms the first inpatient, a large celluloid doll with neatly bandaged head. May all their patients be nursed with such tender solicitude, and may all make as good recovery, as this one was able to sit along beside her nurse before the inspection of wards was completed!

Rev. C. R. Marsh presided at the service of dedication. After the singing of a hymn, "The Great Physician," prayer was offered, and the pastor of the Nalgonda church read the Scripture lesson. Mr. Unruh then related the history of the hospital work, and Rev. J. H. Pankratz delivered a dedicatory address. The Indian hospital staff sang in English "Rescue the Perishing." May their work for lives and souls be as enthusiastic as was their song! Miss Bjornstadt spoke most earnestly on "The Aim of the Hospital," and Mr. Boggess recounted "The Blessings of Hospital Work." Rev. A. M. Boggs offered the prayer of dedication, and remarks by the chairman and the benediction closed the service.

Sunday evening we again assembled for the Association sermon by Rev. P. Abraham. It had been a day of triumphs. We had witnessed grand results from much strenuous labor, with the blessing of God. The evening message on Gideon's great victory was a fitting close to such a day.

All through the meetings we felt the dominating spirit of the Nalgonda missionaries, Rev. and Mrs. C. Unruh. Joyfully have they given themselves to their life work—and during the trying years of desolation in their homeland, Russia, they, with Miss Neufeld, and Mr. and Mrs. Hubert of Sooriapett, have sought heart's ease by incessant labor for India's people. Cut off from their own country by war and internal chaos, the Huberts have worked on six years beyond their furlough time, hoping each year the way might open for them to return to their only daughter and other dear ones in Russia. It has been only "hope deferred." Months passed into years, often with no word from the loved ones at home. Yet these five Russian workers have toiled on to rescue the souls and bodies of India's people, even when they knew that famine such as they combatted here was laying grim hold on those dear to them by ties of blood in their own land. And now the time has come when they *must* have rest. Russia is still impossible. Better to help their loved ones from outside of Russia than to suffer with them there. With hearts sore from suffering, they seek a new land which they may claim as their own—a "promised land" where they dream of united family circles again. In April these five missionaries will start for America. We love them for their devotion and service to India. They are *your* missionaries. They will have grand stories to

tell you of the triumphs of the gospel among the Telugus. We commend them to you, Baptists of America. Give them the welcome they deserve. Make them feel the meaning of the old time declaration, "*My people shall be thy people, and my God, thy God.*"

Hanamkonda, Deccan, India, March 8, 1923.



SITTING: PWA U MA, BORN OCT. 14, 1830. BAPTIZED BY DR. JUDSON IN 1838. PHOTO TAKEN SEPTEMBER, 1922. THE OLDEST LIVING CONVERT BAPTIZED BY DR. JUDSON, NOW 93 YEARS OF AGE

### Sentences from "The Reality of Jesus"

The experience of the humble and contrite heart makes the continuous highway to God.

There is a radiant revelation in Jesus of the energy of the love of God. There is a glad disclosure in Jesus of what man is and what he may become in God.

God is seen by us as we see Jesus. God for me is my personal realization of Jesus.

What men and women need is not a sense of dissolution in God, but of the Reality of God in personal experience and in ethical service.

Jesus never defined faith, but He lived it.

The religion of Jesus is not a theory of life: it is its practice.

The reality of God in love and righteousness challenges the thought and action of men.

Men saw in Jesus the depth and meaning of life—the setting of life and its goal.

Jesus reveals God and unmask sin.



## The Reviewer and Some of the Worthwhile Books.

HERE are three books whose reading cannot fail to yield large spiritual profit. They are *The Jesus of History*, by Prof. Glover, and *The Reality of Jesus* and *If I Miss the Sunrise*, both by J. H. Chambers Macaulay. All of them center in and around the supreme personality that is attracting the thought of men today in unprecedented degree; and all are marked by the spirit of sympathy, the spiritual discernment and reverent scholarship, which place them among the works to be cherished by thoughtful and reverent people to whom religion is the chief fact of life. Mr. Macaulay's volumes have been reviewed in recent issues, and cannot be too highly commended for their spiritual insight and passion.

Prof. Glover's book is not so recent as the others, but it is of perennial interest and value. The author goes to the heart of things in seeking answer to the common question "Who is this Jesus?" The knowledge is so adequate, the thought so searching and its expression so lucid, the evidence of experience so unquestionable, that the reader is carried along on the pinions of the same strong conviction that upbore the writer. Few readers will fail to get a new view of Jesus Christ from these remarkable chapters; and the view will almost certainly exert a profound influence upon their lives. To come into the atmosphere of faith and understanding and calm certainty in which Jesus moved and wrought; to have a vivid sense of His normal consciousness of His Father's presence, is in itself a benediction. Here is wondrously portrayed in living character the Jesus of history, who is the revelation of God, the supreme Teacher as to sin and salvation, and the Divine dynamic, through his choice of the cross, by whose power men can be saved and transformed. It is an illuminating, inspiring presentation of God in Christ reconciling the world unto Himself. It is an interesting fact that the volume grew out of a series of lectures delivered in India, where they made a profound impression. As the Archbishop of Canterbury says in his foreword, the treatment of the parables of Jesus is altogether original and throws upon these as well as upon the boyhood of the Master a new light which imparts fresh meaning to the sacred narratives.

These volumes are published by George H. Doran Co., New York, whose new list of religious books comprises 83 titles. Lovers of worthwhile books should send for it.

A number of other books, which will be reviewed later, we wish to commend to the attention of our readers who like thoughtful works on vital subjects, written from various angles. Readers of "The Apostle Paul and the Modern World," by Prof. Francis G. Peabody, will find a treatment in refreshing contrast to that of some recent authors—a discriminating treatment which recognizes fully and with admiration the immortal service and spiritual genius and loyalty to Christ of the Great Apostle. (Macmillan Co.; \$2.50.) Another Macmillan publication of interest is "Christian Ways of Salvation," by Prof. George W. Richards, a book of contrasts well to get clearly in mind. A third volume along another line, is President-emeritus Charles F. Thwing's "Human Australasia," Studies of Society and of Education in Australia and New Zealand, which give a reliable view of the development of those remarkable parts of the British Empire. (\$2.50.)

Two volumes from Charles Scribner's Sons, slated for speedy review, are "The Psychology of Christian Life and Behaviour," by W. S. Bruce, D.D., giving the point of view of the Newer Psychology, and aiming to discover what constitutes vital religious experience (\$2.75); and "The Local Colour of the Bible," by Charles W. Budden and Edward Hastings. This is the first volume of three, and covers Genesis to 2 Samuel; the second will cover 1 Kings to Malachi; the third, the New Testament. Pastors and Sunday school teachers will at once see the value of such an illumination of the Text of the Bible by facts dealing with the manners, customs, geography and history of the East (\$3).

### "HISTORY OF THE FREE CHURCHMEN"

Students of religious history will be interested in this account of the Brownists, Pilgrim Fathers and Baptists in the Dutch Republic (1581-1701), by the late Dr. J. G. de Hoop Scheffer, Professor of Church History in the Mennonite College and in the University of Amsterdam. We owe the present publication to Dr. William Elliot Griffis, who has done so much to make known the people of "brave little Holland." Baptists will find pleasure in his scholarly preface, for he gives them full credit for the part they played in the struggle for religious liberty, and justifies their claim to be counted among the genuine "Pilgrim Fathers." The Anabaptists are no longer to be set down carelessly as the "pariahs of history." He predicts that "the day will come when, from underneath the mass of malignity, ignorance, misrepresentation and caricature, the followers of leaders like Hubmaier, Robert Browne, Menno Simons, William the Silent, Roger Williams, and William Penn, will win the world's honor." He says further: "The experiment of democracy in the United States of America and of the growth of the Free Churchmen—among these being Baptists, now the largest of the denominations of Reformed Christianity—confirm the word of the Master as to the power of ordered freedom in the gospel. Yet the work of plowing up ecclesiastical imperialism must go on for a grander harvest that shall bless all nations." A book full of lessons for today. Of the history much is curious and too much contentious, and had it not been for the great underlying principles and the readiness to suffer for conscience's sake and the soul's right to worship God without mediation, the history of civilization would have been different. (Andrus & Church, Ithaca, N. Y.)

### "SEEING THE BEST"

This is a second volume of sermons by Dr. George W. McDaniel, one of the foremost Southern Baptist preachers and leaders. The secret of his power is straightforwardness. He knows what he wants to say and says it trenchantly, in unmistakable language. There is a note of confidence, too, that is always telling in the pulpit. The topics are suggestive: Seeing the Best Missing One's Destiny, Christ and Women, The Historical Christ, The Living Christ, Science and Faith, An Analogy on Prayer, Christ's Emancipation Proclamation, Preaching That Wins Men, and Propagating Christianity. A good book for home reading by those who would receive comfort of hope from the gospel. (George H. Doran Co., New York; \$1.50 net.)





## Views of the Mabie Memorial School for Boys at Yokohama, J



Second-Year Class in English  
A Second-Generation Christian Reciting



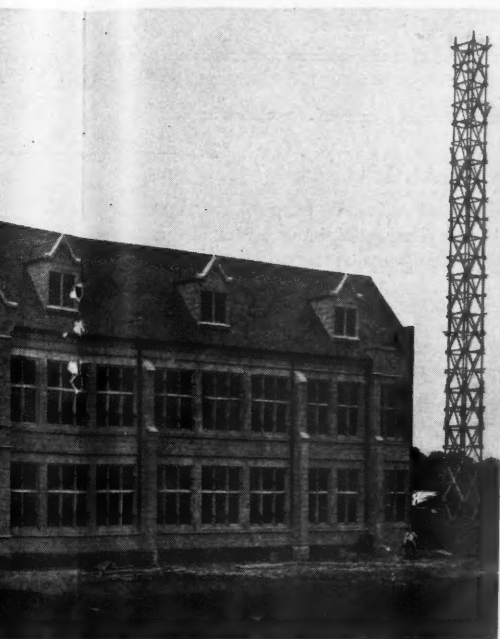
The West Wing, the First Section

In outlining the purpose of the School, at the opening, Dr. Tenny said that Christian education was the aim; and the Governor of the Province emphatically emphasized this.



The Main Building of the Mabie Memorial School for Boys at Yokohama, Japan; the Tower is not yet built

# Yokohama, Japan—The School Has the Finest Location in the City



g, the First Section Completed

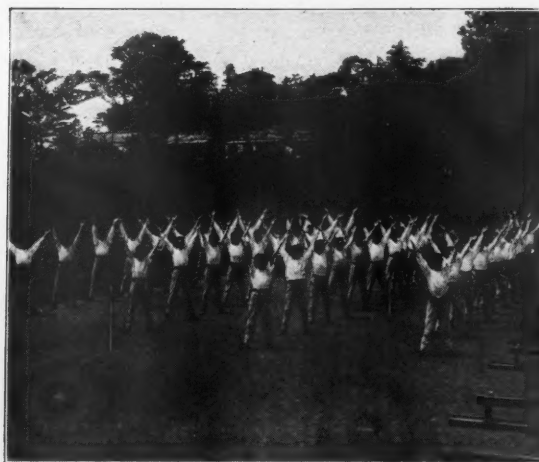
said that Christian character building  
asized this as the great need of Japan



er is not yet built. See article on Pages 324-325



Faculty Bible Class—Weekly  
Leader: Professor Saburo Yasumura



Men in the Making



Native Fencing



# JINGHPAW SHI LAIKA

(Kachin News, Published Monthly)

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No. 6.

Htang dip ai wa, Supt, A. B. Mission Press, Box 100, Rangoon. Ningbawng wa, O. Hanson Manmaw. Ningbawng mānang ni: Manmaw na mātu, Sāra Tang Nau. Myitkyina na mātu Sāra Lāhpai Naw, Zinlum na mātu, Sāra Tang Nau. Namhkam na mātu, Sāra Lābang Rip.

## SHĀDUM JAHPRANG AI GA.

December shāta hta ē, Manmaw māre ē Tāra hkaw Sara kāba 2 lung du pru ma ai. Lāngai mi gaw, shawng de Insein māre na Kāyin Chyum laika Jawng up ai Sāra Htawma rē

PRINTED AT THE A. B. M. PRESS, RANGOON, FOR BAPTIST KACHIN CONVENTION, REV. O. HANSON, EDITOR.

FACSIMILE OF TOP OF THE FIRST PAGE OF DR. HANSON'S LITTLE MONTHLY PAPER

## Forty-five Years Among the Kachins!

BY REV. O. HANSON, LITT.D., OF BHAMO, BURMA



ON THE 15th of March, 1878, a few Burman officials, and a small group of Europeans and American missionaries, stood around an open grave just outside the stockaded town of Bhamo, Upper Burma. They were attending the funeral of Rev. A. J. Lyon, who only a few weeks before had reached this last outpost of semi-organized society, as the first missionary to the wild Kachins beyond. It seemed a strange Providence. Here was a large and promising field. Why should the very first worker, sent to this particular people, be so suddenly called away before he had been able even to begin his work? No one could at that time answer the question, nor are we able to explain it now. But the work he came to begin was begun; the seed was sown and it has grown and is growing. If the question is asked, was the sacrifice worth while? there can only be one reply. Thousands of converted Kachins, who have never heard his name, are blessed because of his willingness to come.

### THE KACHINS BEFORE THEIR CONTACT WITH MISSIONARIES

The few white men, among them Dr. Cushing, who located the first workers among the Bhamo Kachins and Shans, as they turned away in sadness from that new grave, looked out upon a beautiful but almost unknown country. To the west of them the mighty Irrawaddy came rushing down from the snow-covered mountains from Tibet and China, inhabited by wild and strange tribes of which no one knew anything certain. To the north and to the east rose the Kachin Hills, separating the Burmans from the Chinese. Of the Kachins little was known. Missionaries from Assam and Burma had classified them as closely related to the Burmans, and some had ventured the suggestion that they were Karens. The Burmans, however, did not feel proud of their relatives. They regarded these rude mountaineers as a wild, fierce, revengeful and lawless horde of savages, who were worshipping evil spirits, offerings pigs and cattle as sacrifices, often stolen from the helpless inhabitants of the

plains. It was to these Kachins, whom Buddhist Burmans and Chinese never thought of converting, that the missionary, now laid to rest, had been sent with the hope of making known to them the message of Christ. Could he hope to succeed? In 1868 a strong military expedition under British leadership, had with the greatest danger and difficulty bought and fought its way through these hills to the Chinese city of Momein, 130 miles east of Bhamo. When seven years later a second venture was made, they were driven back by these Kachins, and their lives and baggage were saved only by paying a strong Kachin chief "three baskets full of silver," more money than he knew how to count. An Englishman, who three years before our missionary reached Bhamo had succeeded in going from Shanghai to this place, was killed 80 miles from here when he attempted a return journey. Thus Bhamo and the Kachin Hills had a reputation far from attractive for the pioneer and his young wife who came all alone with a message new and strange. The Burmans, who were the nominal rulers of the country, hated the "wild beasts of the jungle," and looked upon the attempt to open up work among them with distrust and suspicion, if not with actual hostility. The Kachins themselves did not favor "white men" among them. They looked upon the teachers as forerunners for traders and eventual military occupation. "First the missionary to learn the language and spy out the land, then the trader to get our gold and silver, and finally the army to rule and tax us all," was the reply to Dr. Cushing when he urged the leading Kachin Chief to accept teachers and open up schools. From their point of view their suspicion was well founded. The traders did follow the missionary, and for thirty-seven years Upper Burma has been a part of the Indian Empire. Such was the virgin field half a century ago. How does it look today? Has it paid to evangelize the Kachins?

### CHURCHES AND CHRISTIAN COMMUNITIES

Most of those that planned and worked here during the period we are reviewing have passed away, but we believe that they can with us rejoice in the wonderful

results of their work. The old hills are the same, but the tribes have changed. Today we travel among them without an armed escort; we feel as safe and free as anywhere in civilization; as missionaries we can move and live among them for weeks and months stopping in Christian homes, or in chapels and school buildings that Christians have put up. What has caused the change? Two important and closely related factors, have been at work. About a year after Mr. Lyons had passed away Dr. Roberts took up his work. He was a born pioneer, fearless, practical and resourceful. In 1882 the first baptism took place; the next year the first school was opened, and Karen teachers were placed in different centers among the Hills. Converts began to multiply and the outlook was bright. But in February, 1885, Chinese and Kachins made one of their periodic raids on Bhamo. The lives of the missionaries were in danger, but by the help of a British steamboat captain they succeeded in escaping. The Kachin Mission house was burned, and the few Christians were scattered. The outlook had thus suddenly changed. But the God of nations was making history.

A few months after the missionaries had been compelled to leave Bhamo, a British army entered Mandalay. The last Burman king was dethroned, and on New Year's day, 1886, the whole of Upper Burma came under British rule. The Hill people realized that a change had taken place but they were not willing to pay tribute to the "foreigner." A Kachin will never pay taxes, a debt or a fine if he can possibly get out of it. So they put up a brave fight for the independence they so dearly love. They had never been subjected by the Chinese or Burmans, why bow before the Englishman who could not hope to

remain here so very long? So they thought and so they fought, and several British officers and soldiers have their graves in the Kachin Hills, and others were decorated for bravery in fighting these untrained but brave and fairly resourceful Hill men. But gradually they realized that they were dealing with forces unknown before, and they submitted and became the "friends and supporters of the British Government."

During this period of transition, the seed sown before annexation days was still growing. With the freedom now granted by British rule, the doors of all Kachin land stood wide open. We now could move freely through the Hills preaching the gospel; we showed the tribesmen that the past would never return; we called the children to our reopened school. Many listened and accepted. Their children grew up in our school and some of them became teachers and preachers. In due time new churches were organized and new schools opened. The Christian community grew and became a power in Kachin land.

"A nation born in a day" is not a poetic fancy, and we have been permitted to see something of its reality. Several of the backward races in China have some system of writing, but our Kachins have always been an illiterate and bookless people. It will be thirty-one years next July since the writer published an alphabet and the first small spelling-book in Romanized Kachin. We now have text-books for our schools, religious books for our churches, and we are just completing the proof-reading of the second edition of the Kachin New Testament. A newspaper published monthly, over 500 copies, finds its way to hundreds of Kachin homes with some information of the great world outside. The triennial Conven-



DR. AND MRS. HANSON AND HIS SECRETARY ENGAGED IN THE WORK OF TRANSLATION



tion of Kachin Churches and Associations meets this year in Namhkam, and we expect an attendance of at least 1,500. The gospel is truly the power of God unto salvation.

#### TAKING THEIR PLACE IN THE WORLD

Those who are asking for tangible results, to prove that Mission work does pay, in real coin from a practical point of view, would do well to study such a people as the Karens or the Kachins. Tribesmen outside the modern influence can be found only in out of the way places, where the globe-trotter never goes, but they can be found. Anyone comparing the raw materials with the men and women under our training will see the difference at once. On the one side the rough, savage, lawless mountaineer, hated and feared by his neighbor. Books, schools and teachers are words of no meaning to him. His only "art" is the making of gunpowder, brewing native liquor and cultivating opium. His amusements are dancing, drinking and degrading immorality. His chief occupation, left to himself, is highway robbery and inter-tribal wars. One writer only a few years ago described the Kachins as "the ugliest and dirtiest people" he had ever seen. The wild raw specimen is far from attractive.

Contrast this with a Christian community of between five and six thousand where it has become a rule to wash up at least for Sunday. They are scattered over an area of about 300 miles in length and 100 miles in width. They are struggling upwards amidst great difficulties and serious handicaps. Probably about 1,000 children are in schools, of which there are 35 in number, including those in the military lines. They are taking up and learning new occupations. About 100 are teachers in the various schools, which now include Baptist, Catholic and Government schools. Some are officials in the education department, of which we are pleased to mention our Deputy

Inspector of Schools in Bhamo. Some are Government officials in the Hills, and quite a number are in the Forest and Veterinary Departments. Over a thousand of our best young men have been in the army, and they have given a good account of themselves in Mesopotamia and in India, during the Mopla uprising. Probably about 6,000 have learned to read and write since books were first introduced. Some 1,500 members belong to our organized churches, and those that have gone home to glory belong to the great multitude that no one can number. In one particular, however, and a very important one, we have fallen short. We have not been able to supply preachers, pastors and evangelists to meet the demand. Our main efforts must henceforth be directed along these lines.

But what is more important still, our Kachins are learning that they must be a help to others, as others have been a help to them. They are beginning to be an evangelizing agency in northern Burma and western China. Some years ago in Namhkam we found a young Lisu, (also known as Yawyin), who wanted to come to our school. None of his people, from that side, had ever been in school. As he was poor and needed help, I took him for my pony boy, and he also acted as my Chinese interpreter. He only passed the fourth standard and then we sent him to China to work with the China Inland Missionaries at Momein. He has been instrumental in leading hundreds of his people to Christ, and if he remains true he will be a power in that section of Yunnan. Already we have groups of Christians on the China side as a fruit of the efforts of our teachers from the Burma side.

But our critics say, some of your people have not made good. I know it. But the same is true in more favored countries. Let us remember the pit from which they are dug, and no one will deny that it is from the Lord and is wonderful in our eyes.



THE INDUSTRIAL HALL AND PUPILS OF THE INDUSTRIAL SCHOOL WITH WORKERS OF THE FIRST BAPTIST CHURCH, HOOPSTON, ILL.

## A Glance at the Philippines

FROM FREDERICK W. MEYER, M.D., OF CAPIZ

In our territory of a few provinces in the Visayan or central group of islands we have various types, from the kinky-headed hill people, pulverizing monkey skulls for measles' medicine, to the cultured courteous Spanish-educated, high class Filipino, the keen Chinese business men, or the class with the cash, and then mixtures or mesitozos of all, and above all, our students, the products of our schools, finding place as leaders in the affairs of the nation. Our schools are efficient instruments of evangelism. As standardized, government-recognized schools our private schools have the opportunity to present the message of Christ daily through the open Bible. The Capiz Home School has 96 scholars, of whom 21 are members of the Capiz Church; 13 conversions occurred during the year. There is Bible study for one period daily for every pupil. You ought to hear the fervent singing, the recitation of Bible verses! The children really outdo their American cousins overseas. Barrio or village schools fill a need which the government cannot meet. Iloilo Province has more private schools which have the good-will of their communities, are recognized officially, and greatly strengthen the evangelical cause. The Christian Endeavor Societies are asserting themselves in uplifting movements. The six Occidental Negros schools have 1,200 pupils, use the same texts as the public schools, and have graded Bible work. Bible sales have increased.

The Jaro Industrial School has put more emphasis on the elementary work. The tuition pays the teachers' salaries and gives more students a chance to work for their board. Parents show interest in the monthly programs, in which the Bible is not a closed book. Of the 350 students, 150 are in high school, and 50 of these have been baptized this year. God uses our schools to spread His cause. The teacher must needs be the co-worker with the preacher. The Bible Training Course instituted this year has 20 students in Sunday school methods and personal work, and 11 Sunday schools near the Jaro School are conducted with an average attendance of 350. With the new school year in June, 1923, the institution will be known as the Central Philippine College, which will include junior college work with courses in liberal arts, education and theology.

We must develop Christian leaders through our activities in the student centers. Our dormitory students exert a leavening influence in the student bodies. The Bacolod dormitories have about 80 students, principally from the Bacolod High School. Bible instruction and church attendance help in forming right habits. Two of our boys were presidents of high school classes this year. The girls' dormitory ought to be enlarged to accommodate the applicants. Of the 35 girls, 22 have confessed faith in Christ, and most of them are now church members. The Capiz dormitory has only 11 young men, due to fanatical Jesuitical opposition and parental fear, but our boys have found their Saviour. They, as well as their Bacolod mates, carry the salvation message to the prisoners in the jails. Our cause is slowly and surely overcoming the intolerance of one of the most fanatical provinces of the Islands.

The annual students' conference at Baguio for boys under Y. M. C. A. guidance, and the one for girls at San

Fernando, La Union, during the Christmas holidays are a power for good. Our schools and societies are eager to be represented, their delegates report the Christ as the dominant theme of the Convention. The open Bible is the pathway towards the understanding of His message.

Our Christian Endeavor Convention at Jaro during the Thanksgiving week end aroused our hopes to the highest pitch. How can such a group of hundreds of earnest Christian youth fail, even in the face of the thundering opposition. Evangelism was the keynote of the convention, quite a number joined the side of Christ and were baptized into membership.

FROM E. W. THORNTON OF ILOILO

The year has been fruitful of good results. It is a real joy to see the boys grow in Christian character and usefulness. One high school senior just left my study—the best student in the class and a real thinker. He developed considerably last year, but never would allow the missionary to get very close to him. Early this year however he yielded his life to the Master. Since then he has grown steadily in both spiritual life and leadership among the students. He goes out every Sunday afternoon to conduct service for the cause of Christ and his country. But he had never really asserted himself until after he came out squarely on the issue of Christianity, and I am sure that without Christ he would have remained in the background with only latent talents.

Another member of his class offers the same type of example—held off until his junior year, but accepted Christ at the Y. M. C. A. conference at Baguio. He has developed, step by step, until he is able to shoulder big responsibilities in the Kingdom program. That is the real heart of our work here, and we can multiply these examples many times. I could talk about buildings and budgets, but that would not give a true picture of it. It thrills us with joy when we realize that with the starting of the college in June we can begin the actual training of pastors who can go out into the field and step into the churches which are so badly in need of trained pastors to lead them.

One of the best features of the religious work of the school this year has been the Barrio Sunday schools conducted by the students. There are now 11 such schools with average attendance of over 250 children and grown-ups. Mr. Sguiling's class in Sunday school methods is responsible for them. He has been a valuable addition to the school, as pastor of the schools' church and teacher of Bible and some other subjects. He is able to get things across to the Filipino student that an American missionary could not. We had a surprise when, in trying to get a line on the possible material for our college course for the ministry we found 23 from the high school classes who signified their intention to study for the ministry. At the beginning of school there were only two. We attribute the increase largely to the silent influence of a real trained native pastor among them, who has demonstrated before them the possibilities of such a work.

As to the Mission in general, we can see steady progress. The spirit among the members has been most harmonious. It seems to me the work is growing at every station.

(A message from Dr. Thomas is to the same good import.—Ed.)



## "It Seems Like Pentecost"

FROM FLORENCE RUMSEY OF THE SEATTLE JAPANESE MISSION

(To make this interesting letter from Miss Rumsey clear it should be said that through the faithful efforts of the mission workers and some of the members of the Japanese Church in Seattle the work has extended into the surrounding region, and at two places—Hunt's Point and Winslow—evangelistic services have won many converts, who come in to Seattle to attend the meetings on special occasions, and also unite with the church there. The "country" will be understood as the outlying region thus brought into close relation with the Mission. The writer brings us into the very atmosphere of the occasion.—*Ed.*)

Easter Sunday, April 1, was a blessed last day of the quarter, when among those to receive baptism were fourteen fathers and mothers and one young woman—twelve of them from the country and three from Seattle. Fifty-one persons, including children, came from Hunt's Point and Winslow for the daytime part of the Easter program of the Seattle Japanese Baptist Church. The celebration began with a Sunday school program at 10.30. This afforded our brothers and sisters from the country a solid hour of instruction in church work for children and young people. Then the kindergarten, beginners, primaries, juniors and intermediates were dismissed. The auditorium was still comfortably filled with those who remained to a meeting led by Deacon Hoshide. The speakers were four fathers and mothers from Winslow, who gave histories of their thoughts and feelings and actions with respect to Christ to date, requesting baptism and church membership. The people were evidently deeply impressed by these testimonies, and Deacon S. Amano in moving for reception into church membership spoke words of praise in response to the words of faith and earnestness from those seeking admission into the church.

Deacon Henry Tatsumi led the baptismal service arranged by Miss French (Miss Rumsey's coadjutor in service). Order and dignity marked the service, owing to the ability of these two leaders and the aid of Mrs. Tashiro, Mrs. Amano and Miss Rumsey in the dressing room arrangements. Pastor Okazaki baptized seventeen—three of them from Hunt's Point, eight from Winslow, six from Seattle.

At the close of the three-hour Easter service, the fifty-one from the country were invited to dinner in the gymnasium, with thirty of the Seattle members as hosts—members of the Women's Society of the church serving the dinner. Deacon Amano presided at a program of after-dinner speeches, the principal speakers being Mr. Kato and Mr. Miyamoto, Seattle members who have made frequent evangelistic visits to Winslow and Hunt's Point this last quarter.

At three o'clock Mr. Okazaki preached in the auditorium an Easter sermon. Many Seattle members who had gone home for dinner came back for the sermon, which was followed by reading and explanation of the Church Covenant, the giving of the hand of fellowship, and the observance of the Lord's Supper. These were witnessed for the first time by most of the people from the country. Before dismissing this assembly, the pastor led us all in a prayer-circle for certain critically sick members.

As the late afternoon sun was just right for it, Deacon Amano photographed those still in attendance at five o'clock, having continued since ten in the morning. As the people from out of town were leaving to take early evening boats, teacher and class members were just coming for Miss McCullough's 5.30 Bible Class. We would like to have continued with those holding the evening celebrations from 5.30 to 10.30, to receive with them the evening blessing which came to the two walking in the way to Emmaus and to the disciples assembled when the Living Lord came and "stood in the midst and said, Peace be unto you. As my Father hath sent me even so send I you."

But we who had continued since morning went home glad to know that it was by the way returning that the two of Emmaus walked and talked with the Lord, and it was at evening meal that "their eyes were opened and they knew Him." Glad I was, too, in remembering Miss French's comment in the morning service, "Isn't this wonderful! It seems like Pentecost!" We have had fifty-five baptisms since October.

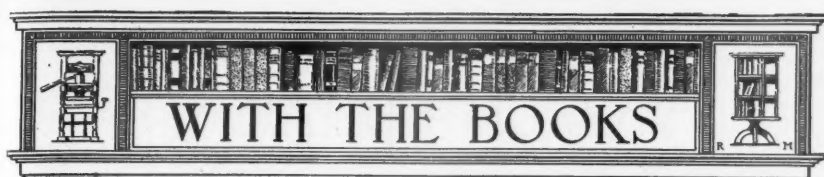
## Strong Workers in Assam

FROM WILLIAM A. PHILLIPS OF TURA

Dr. Mason and Miss Bond are working steadily and hard to finish the translation of the Bible. It is a marvel to see how constantly they work, whether the days are hot or cool. Although they are old in years, I am surprised to find how young they really are. They seem to be undaunted by the advance of years. Dr. Mason tells me that the book of Jeremiah has gone to press, the book of Lamentations is ready, the translation of Ezekiel is finished, and now they are working on the book of Daniel. After that is finished they will start the Minor Prophets. A new edition of the song book has been at the press for sometime. Recently Dr. Mason increased by 25 per cent the size of the *Achickni Ripeng*, the paper in the vernacular which he edits. Mrs. Mason's work is quiet but effective and her presence is always strongly felt in the Mission.

I have often heard that one man couldn't do two things at the same time, but to me Mr. Harding proves an exception to the saying. His duties are manifold and his hours are long. Were it not for the fact that Mrs. Harding is such a good garden supervisor and homemaker, perhaps he would not be able to do all his tasks so well. Miss Wright is getting along well in the girls' school. The building of course is inadequate but the work is encouraging and the future very bright. The girls go to neighboring villages to hold evangelistic meetings, and hope to do more of this type of service in future.

The reports from the different parts of the district are encouraging. If the number of baptisms shows the advance of the work the results are very promising. Mr. Harding tells me that 465 baptisms have already been reported. He says that in these eight months more people have been baptized than in any twelve months in the history of the Mission. We are expecting still greater results in the future, for with the reinforcements we hope to be able to do more touring than has been possible in the past few years. The success of our work depends largely upon the strength of the prayers of the folks at home. We trust you will never cease to pray daily for us and our work.



### "THE BIRTH OF THE BIBLE"

By this book and the illuminating chart which he has originated and given in colors, Rev. Theodore Heysham, Ph.D., has placed a host of people under indebtedness. He is right in his opinion that numberless people want to know how we got our Bible but have had no reasonable opportunity to find out. Impressed with the ignorance on the subject, even on the part of theological seminary graduates, he was led to investigate and found that there was no medium which in simple language placed the facts before the people. Hence the original chart here published, and the short chapters which tell the facts so that ordinary readers can understand and appreciate them. Especially valuable for the Sunday school teacher and the Bible student. It makes for intelligent church membership and a more satisfying study of the Book. (Judson Press; \$1.50).

### "FIVE MINUTES WITH THE BOYS' AND GIRLS' CONGREGATION"

There seems to be plenty of room for more books of sermons to children, and the fact that for thirty years Dr. William H. Walker, author of this one, has been specializing in this kind of work entitles him to add another. He holds that if more ministers would make the children's five-minute sermon a regular part of the Sunday morning church service it would induce more children to form the church going habit, and would at least let them know that they were expected. There is much truth in his statement that "the dissemination of the idea that the Sunday school is the 'children's church' is the most subtle device of the Evil One to secure a non-church-going generation." These talks are natural and possess the essential quality of interest based on point and simplicity. The first ten, which center around the life of Jesus, are especially good. The closing talk on "The Shoemaker Who Became a Missionary" shows how telling a missionary story can be made in the pulpit. (Fleming H. Revell Co.; \$1.25).

### "THE MEN'S CLASS IN ACTION"

Here is a book that ought to appeal to hundreds of men's classes in our Baptist Sunday schools and churches. The Men's Brotherhoods will find here a manual and guide which cannot fail to enlarge their field of influence and usefulness. The author, F. Harvey Morse, superintendent of the Maplewood Baptist Sunday School of St. Louis, and adult division superintendent of the St. Louis County Sunday School Association, has a wide experience

to fall back upon. He is well qualified therefore to furnish "first-aid" to all officers of the Men's Bible Class. Others have magnified the place of the teacher, and rightly, but it is time now that the other class officers should have attention. Hence nine of the fifteen chapters are devoted to the work of other officers than the teacher. There are numerous illustrations and charts, and practical is the word to apply to the volume. Nothing is missing, from organization, finances, records and reports, social development and library to advertising. The chapter on the Class's Spiritual Service is full of suggestion and helpfulness. A thoroughly good book for its specific purpose. (George H. Doran Co.; \$1.50 net).

### "THE BUSINESS OF LIVING"

Volumes of sermons evidently find readers or else the publishers would not produce so many of them. We are very glad of it, for good sermons make good reading as well as good hearing, and it is incidentally interesting to know the kind of preaching that congregations are getting in different parts of the country. It is true that this volume by Rev. L. D. Anderson, Minister of the First Christian Church of Fort Worth, Texas, is not described as composed of sermons, but the reader will not miss the fact on that account—although announcement in advance might deter him from taking up the book—nor will he stop because of it. We are glad to know that the Fort Worth congregation has a sermon diet of such satisfactory and nourishing quality. The author says "the superlatively big business of this world is the business of living," and it is with that he concerns himself in these practical essays, considering life conservation, life investments, life mortgages, and life's trial balance—an attractive volume. A companionable book, marked by sound philosophy and common sense religion. (George H. Doran Co.; \$1.60 net).

### "THE REALISM OF JESUS"

This Paraphrase and Exposition of the Sermon on the Mount, by Prof. J. Alexander Findlay of Didsbury College, Manchester, is one of the books that keeps the reader thinking. The paraphrase does not impress us so much as the comments which follow. These are incisive and many of them have a keen cutting edge. The author believes firmly that the ideal described by Jesus is not a "counsel of perfection," but on the contrary the only really wholesome and natural way of life possible for men with natures like ours in a

world like this. "Here I am concerned to try and show the livableness of the way of life He proclaims." This he does in a manner that throws new light upon familiar passages, and crowds the Sermon on the Mount with new meaning for life. An inspiring, soul enriching book. (George H. Doran Co., New York; \$2 net).

### "LEARN TO LIVE"

These Straight Talks by Daniel A. Poling, Associate President of the United Society of Christian Endeavor, give an idea of why he was recently called to be associate pastor with Dr. David J. Burrell in the Marble Collegiate Church of New York. For many months Dr. Poling was the evening preacher at this strong church on Fifth Avenue, and the "talks" in this volume might well grow out of the sermons delivered to large and interested congregations. They are straight, always to the point. More than that, they throb with Christian vitality and purpose. Dr. Poling has a message and a personality. His own victorious faith inspires faith in others. He is the happy possessor of a wholesome religion, which centers in Jesus Christ and is full of optimism. A book calculated to help and cheer many over dark and rough places in life's way. (Fleming H. Revell Co., \$1.50).

### A Regretted Resignation

Mrs. L. Jesse P. Bishop will close this month her service with the General Board of Promotion, which she has served for several years in connection with its field activities. This step, which was taken entirely on her own initiative, was rendered necessary by the heavy responsibilities which she has carried during the period of her connection with the work. Her strength has been taxed to such a degree that she felt the necessity for a change and rest. Mrs. Bishop has rendered valuable service to the board and to the denomination. During the last three years more missionaries, board secretaries and other speakers have visited the churches than in any previous period in the history of our work. Mrs. Bishop has made many lasting friends through her contacts with the churches, missionaries and deputation workers throughout the denomination. The officers of the Board of Promotion wish to express grateful appreciation for her efficient and untiring service and for her devotion to the whole cooperative program of the denomination. Rev. W. H. Bowler has been appointed as Mrs. Bishop's successor. Mr. Bowler has been connected with the Board of Promotion from the first as one of the general field workers. During the last year his residence has been in New York, and he has rendered valuable service in assisting the general director to maintain contacts between the General Board of Promotion and the State Boards. His new responsibility will not prevent him from continuing this service.—J. Y. AITCHISON, General Director.





## FROM THE WORLD FIELDS



ONE OF THE large public rooms on the steamship "America" sailing June 30 has been transformed into a conference hall, for the exclusive use of Stockholm delegates. An interesting program of addresses, stereopticon lectures and other features will be provided to help make life interesting on the voyage and to give delegates a better acquaintance with Baptist work in Europe. Delegates who wish to travel on the "America," but who have not yet made reservations, should communicate immediately with the American Express Company, as most of the space originally reserved for Northern Baptist delegates to the meeting of the Baptist World Alliance has been booked.

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MISSIONARIES and their families constantly face personal dangers in the lands where they serve. Rev. J. A. Howard of Bengal-Orissa writes that his little son Billy was barefooted and playing on the veranda of the house when he noticed a snake. His older brother came quickly and killed it with a gun. It was found to be a deadly cobra. A frog was in its mouth which possibly explains why it did not attack the little child.

☆☆☆

SHANGHAI Baptist College had the largest delegation of students at the Student Volunteer Conference held at Kuling, China. This Conference was one of the outstanding events in the history of Christianity in China.

☆☆☆

AT DAVENPORT HOUSE in New Haven the children are so enthusiastic about the Christian Center that they are frequently found hidden under tables and behind chairs in the hopes that they may thus avoid having to leave at the close of the day! The House is busy and humming with activity from seven in the morning until ten at night.

☆☆☆

THE PRESBYTERIAN CHURCH building in New Prague, Minn. purchased for the Bohemian Mission, Rev. Charles Brazda, pastor-in-charge, has been found inadequate for the growing congregation and Bible school. The building is to be enlarged in order to make possible a well-rounded community program. A generous citizen has contributed \$1,000 to start the fund. As the Bohemian Mission is the only evangelical church in the community, its members have felt the responsibility of preaching the gospel to non-Bohemian inhabitants, and have arranged for an English service one Sunday evening in

each month, at which Dr. W. E. Woodbury, pastor of Trinity Church, Minneapolis, is to preach.

☆☆☆

SWEDEN IS ONE of the few countries in Europe where the currency has not depreciated in value since the war. The Swedish currency unit called the krone, normally worth 26.8 cents in United States money, was recently quoted at 26.71 in the international exchange market in New York, thus being less than one-tenth of a cent below its normal value.

☆☆☆

THE BOARD of Managers of the Foreign Mission Society has invited Dr. S. W. Cummings, a member of the Board to undertake an evangelistic preaching tour in the Baltic States of Latvia and Esthonia during the coming summer. The success which attended the tours in Europe by members of the Board last summer has prompted the arranging of a similar tour this year. In Esthonia, Dr. Cummings will be interpreted by Rev. A. K. Podin and in Latvia he will be interpreted by Rev. J. A. Frey.

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Before the arrival of Miss Florence Rorer at Ramapatnam, South India, the Women's Dispensary was dependent upon the occasional visit of a doctor or nurse from Nellore for medical assistance. Miss Rorer has now taken over entire charge of this department of the work and in addition there is a Training School where the wives of the Seminary students are given instruction, and a new kindergarten building which is the pride and joy of the younger children.

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A successful year at Richmond Union University is reported by President Clark, with full attendance and fine spirit.

☆☆☆

A NEW MOTHER in the Kityang Hospital (East China) was so disappointed when she learned that instead of a real happiness coming into her life, she had only a daughter. Both the mother and the grandmother tried to persuade the nurse to smother the little babe. The mother paid no attention to the nurse's explanation that all human life was precious and that it would be wrong to take the life of this little girl. When the baby daughter was brought to her dressed in garments of pretty pink material furnished by friends in America through the White Cross, she began to be a little interested. The grand-

mother asked, "Do you Christian people really love baby girls enough to dress them up so prettily?" A little later the nurse found the mother beginning to realize that the little girl was a precious little baby after all.

☆☆☆

A BARBER SHOP on a small scale has been opened at the mission at Pryor, Montana, according to a report from Miss Effie H. Hoover, a missionary among the Crow Indians. Any Indian who wants to cut off his braids as a symbol of his departure from the old life with its heathen worship and customs, may come there. Scissors and comb are furnished him and after the braid is removed the missionaries hold a prayer service with the new convert. The first of the older men to do this is such an evangelist among his own people that he has been appointed barber by the mission for the sake of his influence.

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A REPORT from Canton Christian College in South China, calls attention to a series of evangelistic meetings held there under the leadership of Dr. Sherwood Eddy, at which 114 Chinese young men made public profession of their faith.

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THE CHAPEL of the Mary L. Colby School at Yokohama, has had to be enlarged in order to provide an adequate place of worship for this popular and growing institution.

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A RECENT investigation in China to determine by popular votes who are the greatest 12 living Chinese, discloses some interesting facts. In the first 12 names to be voted upon are included prominent civilians, as well as military and political leaders. Five out of the 12 are Chinese Christian men, while in the second 12 to be submitted, 4 out of the 12 are Christians. In submitting the list, Missionary A. F. Ufford of South China, states that these men are "in good and regular standing, as Christians, as our time honored phraseology would express it."

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ON THE NIGHT of January 31st, the building fund committee of the Indian church at Jamshedpur, Bengal-Orissa, met in order to discuss the prospects for a new building. The committee decided to ask each earning member to give one month's salary for this new building and to pay it within a year, if possible. Then came a sight that moved the missionary to tears. This group of men, some getting \$12, some \$15, some \$20 and one \$80 a

month, started a subscription paper and pledged themselves to give one month's salary each. From that meeting they are going out to every Indian Christian in Jamshedpur and ask each one to give one month's salary.

☆☆☆

DR. EMILIE BRETTAUER, of Suifu, West China, reports the following incident: "We were called to a maternity case. When everything was attended to and a baby brother added to the family, and we were about to leave the home, the little four-year-old sister called after us, 'Oh doctor, come back! You forgot to take the baby you brought with you'."

☆☆☆

POLITICAL CONDITIONS in Europe will not interfere with plans for the trip to Stockholm, according to reports from Dr. J. H. Shakespeare, Secretary of the Baptist World Alliance, and Dr. J. H. Rushbrooke, who has intimate knowledge of conditions on the Continent. A communication has also been received from Dr. C. E. Benander of Stockholm to the effect that Americans need not be disturbed as to the possibility of making tours on the Continent of Europe.

☆☆☆

WORK AMONG the Mexicans in Northern California has developed encouragingly within recent months, several new outstations having been opened, necessitating the appointment of an additional missionary. A chapel has been secured at Dinuba, and it is planned to erect a parsonage for the Mexican missionary.

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MRS. THOMAS HILL at Banza Manteke, Congo Belge, Africa, writes: "More boys came to enter the Boarding School than we could accommodate. All the dormitories are full, almost to overflowing. Several students are seeking to follow Christ and have been examined for baptism. Others are opening their hearts to the truth and light. We are looking to these Christian young folks, and trained on our mission stations to remake Congo."

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THE MISSION station at Henzada, Burma, during the last 35 years has passed through all stages of lighting from candles to common kerosene lamps, double burners, central draft burners, bracket lamps, giant hanging lamps, Blanchard lamps and Storm King lanterns. It was a joy on Christmas night to have the chapel and mission house lighted for the first time by electricity.

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MISS ESTHER MCCOLLOUGH a worker at the Japanese Woman's Home in Seattle, Washington, writes that the spiritual interest is greater at present than in any of the five years she has been there. The missionaries are having difficulty in obtaining sufficient copies of the American Revision of the Japanese English New Testament

to go around among all who are anxious to buy them. The Home is the property of the Woman's Home Mission Society.

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PASTOR AKASAKI, who has completed his thirtieth year on his present field in Seattle, has baptized 300 converts. The first one baptized returned to Japan and has labored there for years as an evangelist. Another of his converts is a banker in Seattle who begins the business day by calling together all of his employees for prayer.

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WRITING FROM Moulmein, Burma, missionary William G. Evans says, "We have been in Burma now for one complete year, and we are glad that we are here as missionaries. Burma is a place of privilege and responsibility and we are more than ever convinced that we are where our Master wants us to be."

#### A Transferable Tooth-brush

Among the many cases of illness in the Karen Seminary at Insein, Burma, was that of a student who was suffering from a sore mouth and pyorrhea. The missionary supplied him with a tooth brush and a tube of dentifrice and instructed him in the mysteries of their use. Three weeks later he returned bringing them back saying he did not need them any more. The missionary told him they were for him and that he had better keep on using them as long as there was dentifrice in the tube. His reply was that he thought it was a brush that was passed around for the students to use in turn whenever anyone needed it!

THE PUBLICATION SOCIETY announces among its new publications another group of essays in religious restatement by A. D. Belden of England, two volumes of pastors' talks to children, one by Rev. A. D. Belden and the other by Rev. A. A. Shaw of Brooklyn, and two volumes of sermons, one by the late Dr. R. S. MacArthur, and the other by Rev. W. D. Nowlin of Kentucky. A volume interpreting Christianity in terms of social obligations by Prof. C. S. Thoms is in preparation and a work on The Larger Stewardship by Dr. R. D. Cook, will shortly appear.

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THE BOROUGH of Queens, of the five boroughs of Greater New York, spells Baptist opportunity. In many sections they are not merely building houses, but whole streets—indeed, entire new communities which must be churchified if they are to be made Christian. In one of these, Queens Village, a fine commodious site has been given by two members of the Greene Avenue Church. A chapel will be erected in the spring, although the Church Mission Society, owing to decreased income, has not a dollar in hand for it. Such

opportunity lost would spell tragedy to future denominational work.

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REV. JOSHUA GRAVETT, a vice-president of the Foreign Mission Society has been invited to make an evangelistic preaching tour of Poland during the coming summer. He will be accompanied by Rev. L. W. Strzelec who for several years has been in charge of the Foreign Mission Society's relief work and other activities in that country.

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THE CITY officials of Kobe, Japan, have given the graduates of the Ono Zenrin Kindergarten (free for poor children) the right to enter the public primary schools, helping them to secure books and necessary materials and foregoing the usual fee for registration. This gives many a child the privilege formerly denied him.

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DR. SAMUEL G. NEIL of the Publication Society and Rev. C. S. Detweiler of the Home Mission Society, conducted a seven-day institute in Managua, Nicaragua, during their recent visit to that Central American Republic. Missionaries, national pastors and workers from the Central American Mission as well as members of the Baptist missionary force attended the sessions three times each day. The evening services attracted more people than there were seats to accommodate them. A service in English was attended by the United States and British Ministers and their families, also Major Marston and several officers of the United States Marines, as well as other representative Americans.

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ONLY 2 RUPEES a month or approximately \$.65 is charged the young women students at Judson College for the use of the piano for regular practice. This nominal charge keeps the piano in tune and in repair. Experienced teachers are furnished to all students who wish to take lessons.

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A gift from some Pennsylvania women has made possible the purchase of land for a new building for the Kityang Girls' School in South China. Miss Emma Simonsen writes: "Our school is small, and it could not very well be otherwise in the present building, but we have such a splendid class of girls. On Christmas Sunday four girls were baptized. With larger quarters we can have many more such girls."

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REV. L. ROWE WILLIAMS, a colporter missionary in Nevada, had the rare privilege recently of giving a band of Indians their first Bibles. He also succeeded in reviving a Baptist church which was on the point of disbanding.

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A NEW steel framed gymnasium is to be built for the 400 or more boys in the Cush-



ing High School at Rangoon, Burma. In area and equipment, this will be the finest of its kind in the country. Perhaps the most interesting thing about it is that not a cent of its cost will need to be provided from America.

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MISS IDA W. DAVIS writes from Prome, Burma. "I must tell you about some things that make the days happy. There is no regular boarding department in our girls' school as yet, but four little girls live in the house with me—all from Buddhist homes. Last night each one asked us to pray that they might become Christians; today one of them said, 'I am finding the Way.' It means so much for them to be under the daily Christian influence of life here on the compound. I hope some day we shall have a strong school here, leading many to Christ. In order to have Christian homes we must have the girls who will become the mothers and the Christian teachers."

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MISS LUCY MATTSO, Boys' Matron at the Kodiak Baptist Orphanage in Alaska, tells in a recent letter of how generously the lads responded to their apportionment of \$130 for missions. When some of the older boys earn a few cents they come of their own accord with their tithe for the Lord. One boy who had received a dollar as a gift brought half of it in for the missionary fund.

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"THE GREATEST Negro community in the world" in Harlem, New York City, or what some Negro ministers call, "the thinking spot of the black race," will soon have probably the best equipped Negro Baptist church in America, built entirely through the efforts of the Abyssinian Baptist Church. The property includes a large Christian Center. The church has invited the New York City Baptist Mission Society, with the aid of the Home Mission Society, to cooperate with it in operating the Center. The City Mission Society has a deficit for the current year of nearly \$30,000, yet this work must be done.

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MISS LILLIAN V. WAGNER, in a letter describing her voyage across the Atlantic enroute to India, writes, "There are only 14 cabin passengers and as all are friendly we are just like a large family. The captain is very social and nice and the chief steward and stewardess are looking after us and doing everything possible for us. I have never seen so friendly a captain on any ship that I have been on, and as he takes all his meals in the dining room, it makes it very pleasant as we are all at his table."

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REPORTS FROM the various churches in Tura, Assam, indicate that the year 1922 has been one of the great years in the number of additions to the churches. Almost

650 baptisms are mentioned and many churches are yet to be heard from. Rev. F. W. Harding recently took a tour through one section, visiting 31 villages. He says that though he had been through the section many times he had never before found the people so spiritually alive and alight with a new love and zeal for Jesus Christ. The same revival spirit is being manifested in other sections where spiritual life was dead.

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AN OFFERING of 150 rupees from the girls and teachers of the Morton Lane School, Moulmein, Burma, is the most recent expression of the missionary spirit that is being awakened in the hearts of these girls. This money was contributed for the girls of Swatow whose beautiful school was so badly destroyed by the typhoon. Some of the older girls gave a whole month's scholarship money and some little girls denied themselves and gave a portion of the money usually spent for lunch.

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AN INTERESTING illustration of the unity of the missionary enterprise is found in the Japanese work in Seattle. Dr. and Mrs. Henry Topping, foreign missionaries on furlough, rendered invaluable service in securing the Japanese share of funds for the new Christian Center for Japanese and greatly strengthened the work in general. This was the contribution of the Foreign Mission Society to the work of the Home Mission Society. There has been in this country for several months a Japanese evangelist, Mr. Imai, a Baptist, who has been conducting evangelistic services among the churches of all denominations on the coast. This is for him a "foreign" mission.

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IN IMPUR, called the most isolated station in Assam, if not in all India, there has been a decided advance during the past year. According to a recent report 707 people have been baptized, 4,650 outpatients and 136 inpatients cared for and 1,090 pupils enrolled in the village schools. In the Impur training school 190 pupils are enrolled. The Nagas are very poor but they gave Rs. 600 toward the school work. This gift represents real self-sacrifice and is a convincing testimony of the high regard the people have for Christian education.

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A SUBSTANTIAL number of rooms at hotels at Stockholm are being reserved for delegates to the Baptist World Alliance. About half of the accommodations secured are single rooms. Delegates desiring hotel accommodations should communicate immediately with the Baptist World Alliance Committee, 276 Fifth Avenue, Room 824, New York City, indicating the character of the accommodations desired and the date of their arrival

in Stockholm. It is exceedingly important that this information be included.

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WITH EVERY mail from the Philippines comes a report of more young folks baptized into the Kingdom. Already 80 young men and women have followed Christ in the baptismal waters since the beginning of the new year. In connection with the newly organized Students' Church at Renfroville, 26 have already become members of the church and many more are on the verge of decision.

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REV. FRED C. KRAUTZ, a colporteur-missionary, reports that following a revival at Cottonwood, in Northern California, a Baptist church was organized with 65 members.

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THE CHAPEL CAR, "Messenger of Peace," in charge of Rev. Robert Gray, served the Buena (Washington) church during the erection of a building costing \$8,000, financed entirely by the church and community. The edifice, constructed of tile brick, is a credit to the Baptists of Buena and the denomination. The gospel car went from Buena to Cowiche, and then to Cle Elum, where the pastor of the Baptist church, Rev. Wesley E. Smith, had met with a fatal injury in a boiler explosion.

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THE EVANGELISTIC committee of the Detroit Council of Churches maintained open air gospel services in nine different sections of that city during the mid-summer weeks. Rev. D. L. Schultz, labor evangelist of the Home Mission Society, had personal direction of the open-air preaching campaign. Clergymen and laymen were in charge of districts. The municipality gave permission to the workers to hold services on any corner they considered suitable. Mr. Schultz's meetings at noon and evening in Grand Circus Park were exceptionally well attended. Scores of men professed faith in Christ. Many tracts and copies of the Gospel were distributed. Late in August Mr. Schultz was called to Cleveland to conduct a series of tent meetings in industrial communities.

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THE AUTO CHAPEL car is making possible a special type of work among the Mexicans of the Southwest. During the first four months of its service, Rev. P. J. Villanueva in charge, 25 Mexicans professed conversion. Neglected colonies of Mexicans are reached and their homes visited by the missionary. Many of these people are among the newer immigrants who have crossed the border to escape intolerable economic conditions in old Mexico. They are employed as day laborers on the fruit ranches and on the railroads. See page 326.

## Department of Missionary Education

### Conducted by Secretary William A. Hill

#### MISSIONARY EDUCATION IN THE THEOLOGICAL SEMINARY

Prof. James B. Webster, Ph.D., in charge of a course in the expansion of Christianity in the Modern World in Crozer Theological Seminary, has been making a practical demonstration during the past year of putting Missionary Education into the curriculum of the Seminary in a manner which will really count for the men when they undertake to do it in their first church. His class has been a clinic in which materials and plans have been examined. Some of the men have gone out to put on a Church School of Missions.

The following statement by Prof. Webster shows the scope of the courses and their objectives:

#### COURSES:

1. The Expansion of Christianity in the Modern Era; based on "East and West," E. C. Moore; elective for Seniors, 1 hour per week.

Class procedure: Readings and class conferences; final settlement for the course, the preparation of at least one year's program of missionary education for the local church, providing material for all groups, namely, Primary, Junior, Intermediate, Senior, and Adults, listing the books to be used and planning for the time.

The Objective: 1. To establish the idea of international cooperation in the establishment of the Kingdom, a better social order on earth in place of the earlier missionary ideas that are based so largely on group and racial superiority and propagandism.

2. To work out a program of Missionary Education for the local church that will build up this international consciousness and remove the present provincialism. The program must be comprehensive, covering thoroughly all the world fields, including the home fields; it should be progressive and carefully graded over a period of twenty years so as to avoid repetition that destroys interest and neglect of certain fields. This plan will assure twenty years of constructive missionary education for each individual. The preparation of this program has led the students into a careful and critical study of the material now provided by the denominational Department of Missionary Education.

Building up this larger idea of the Kingdom in terms of international relations should be the standard for determining the value of the material available and should guide in further search for suitable material to carry out such

a complete program. There is evidence of progress in the preparation of this new type of literature as provided by the Department of Missionary Education of the Northern Baptist Convention.

2. Baptist Mission Fields: based on the 1919 "Survey" and "On the March," with the manuals for the use of these two books with the different groups in the church. Elective for Seniors, 1 hour a week.

Class procedure: Reading of Pastors' Manual and the use of the descriptive material, as suggested by these manuals. Final settlement for the course, familiarity with the mission fields of the denomination and a definite plan for presenting this descriptive material to the several age-groups in the church so as to fit into the program as planned in the first semester.

The Objective: 1. To know the denominational work; 2. To know how to educate the church to a better understanding of what the denomination is doing and why the work is being done; 3. To provide the actual material for the building of an international consciousness.

Correlation with other courses: The course in Religious Education calls for a comprehensive program of Religious Education for the local church, of which the program of Missionary Education is an essential part. The Practicum

provides for organizing and carrying on the Church School of Missions, or special classes for Missions as one method of practical Religious Education in the church and the community.

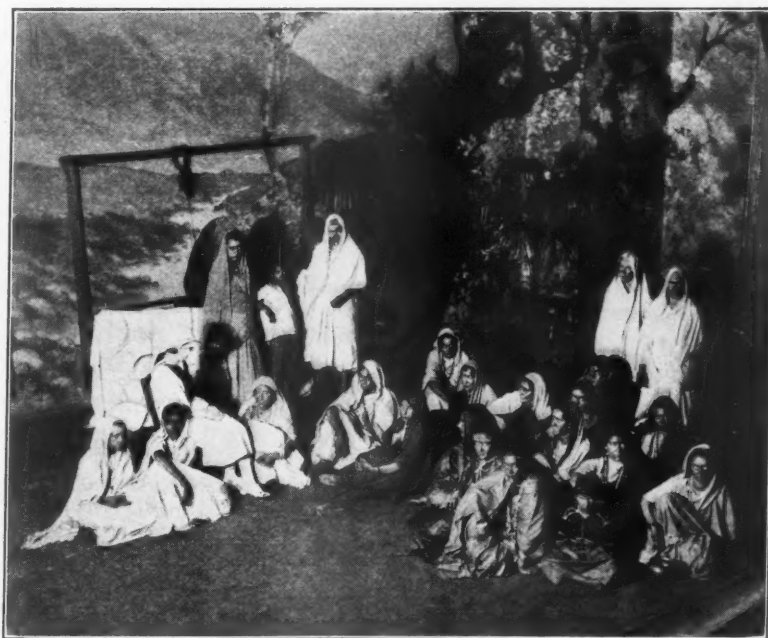
#### SAVING AMERICA

The Home Mission theme for the fall quarter, "Saving America Through Her Boys and Girls," lends itself to an unusually varied and interesting series of Home Mission material in the Bible School. Unusually beautiful charts are being prepared suggesting types of work not often featured, and stories are in process of preparation which illustrate practically every type of work in the Home Land.

#### MCMINNVILLE SCHOOL OF MISSIONS

McMinnville Baptist Church put on its second successful Church School of Missions, meeting Sunday evenings in place of the Young People's meetings. Rev. Charles Rutherford gave lectures, using the lantern to illustrate life in India.

The crowning feature was a new missionary play, "Sundaramma," one scene of which is reproduced above. It was written and staged by Dr. Charles R. Manley, assisted by Mrs. Manley, Mrs. Twain and Mrs. Stallings. Forty-seven people were in the cast, all but five of them members of the High School B. Y. P. U. The cast held prayer-meetings before their rehearsals and final production. They were impressed with the fact that they were delivering a message and must look to God for help to do it effectively. The following results have been reported: 1. People attending the play, even those not Christians, expressed their interest saying they never could have realized otherwise that such conditions existed anywhere in



MISSIONARY PLAY "SUNDARAMMA," AT MCMINNVILLE, OREGON



the word. 2. The whole cast was deeply impressed by the conditions and needs in India. 3. Three definite volunteers for foreign missions.

#### C. S. OF M. AT WYOMING

Casper, Wyoming, has had its first experience with a Church School of Missions, and writes that it closed with 164 in classes, all enthusiastic, and 450 in the church service following the last lesson. The pastor, Rev. C. M. Thompson, spoke on the topic "Do We Need the Negro?" Singers from the Negro church of the city had been invited and rendered delightful music.

Mr. Thompson's class of 32 Intermediates had a course on "Missionary Heroes." Out of this class comes a fine Intermediate B. Y. P. U. and missionary organization. The Men's Class is reported as being the most enthusiastic group in the school.

A letter from Mrs. Helen Crissman tells something of the way they did it.

"This school is under the auspices of the B. Y. P. U. We have the entire church enlisted. Just at present we are running a series of posters to arouse their curiosity and to whet their appetites. Each class has a secretary busy now on the job of enrolling scholars for the various classes. We also have a general secretary for the entire school.

"We have completed three study classes on 'Lighted to Lighten.' The Senior Guild has not only studied the book and read much, but has up to date given \$100 plus for the Continuation Fund and has a fine start on a Christmas box for the foreign field. My Junior Guild has already read more than fifty books and is about to give the pageant, 'Christ in America.'"

#### EXHIBIT AT STOCKHOLM

The Missionary Education Exhibit displayed at the Northern Baptist Convention has been sent to the Stockholm meeting of the Baptist World Alliance. This exhibit, which gives a comprehensive presentation of missionary cultivation materials and methods, will be available in the fall for use in institute and group meetings.

#### MISSION STUDY CLASS IN FRESNO

The Memorial Baptist Church, Fresno, California, had a school of Missions which met on Wednesday evening for six weeks, at which time three classes convened—adults, young people and intermediates—for the study of India. At the close of the study period all assembled in the prayer-meeting room for our regular weekly prayer service. At the close of the school stereopticon pictures were shown in connection with a lecture on India. Those attending gained much good and we believe that next year the classes will be attended with still greater interest. Every department of the church entered into the Continuation Campaign and we are now in the midst of an evangelistic campaign

with Miss Amy Lee Stockton as evangelist. Rev. R. D. Licklider is our faithful pastor.—*Mrs. T. L. McNeece.*

#### SCHOOL OF MISSIONS IN FIRST BAPTIST CHURCH OF KALAMAZOO, MICHIGAN

A Kalamazoo daily paper gives this item: "Hundreds of pictures arranged in groups to give a vivid portrayal of the enormous amount of work being accomplished in many mission fields were used to supplement the Rev. Dr. Elmer W. Powell's lecture before the First Baptist Church's school of missions Thursday evening. Charts showing the work accomplished in evangelism and in schools and hospitals were also displayed. The countries studied are India, Burma, Assam, Bengal, China, Japan, Africa and the Philippines. Dr. Powell discussed the kindergartens, primary and high schools, colleges and theological seminaries."

In a letter to the Editor Dr. Powell says: "I am sure you will be interested in the School of Missions conducted in our church. I have maps and pictures by the hundred and these are pasted on large white sheets of paper. Of course hundreds of these pictures came from MISSIONS. The collection is beautiful and arranged by fields makes an appeal that is tremendous."

This is a suggestion as to the use of pictorial material that others will undoubtedly find of advantage.

#### The Northfield School and Summer Conferences

Daily Bible Studies at The Northfield Hotel, June 11 to July 5.

Young Women's Conference, June 25 to July 3.

Women's Interdenominational Home Mission Conference, July 5 to 13.

Conference for Women's Foreign Missionary Societies, July 13 to 21.

Daily Bible Studies, July 21 to August 1.

Conference of Religious Education, July 23 to 31.

General Conference of Christian Workers, August 1 to 13.

Massachusetts Christian Endeavor Institute, August 13 to 20.

Daily Bible Studies, August 13 to September 8.

ization for men. The organized Bible class for men is found in practically all of our progressive churches and many Leagues and Brotherhoods, including all of the men in the churches, are also found. Study and service has been the watchwords, and our reports show an increasing ministry on the part of Baptist men. In some States conferences and campaigns have been held for the purpose of enlisting men in the work of the local churches and the larger denominational enterprises.

Our office has sent out thousands of books, pamphlets and folders explaining the religious, educational, missionary and social programs adopted by Northern Baptists, as well as a large quantity of Brotherhood promotional literature. We have cooperated with all of our societies in disseminating their important literature and in sending out to our men their urgent messages.

Emphasis has been placed upon the necessity of a revival of interest in the adolescent boy problem, and many churches have received plans for special work with boys from our office, and unusual progress has been reported. We have maintained out training-camp in the Adirondacks, and several of the young men who have been members of Camp Oswegatchie are now in preparatory schools, colleges and theological seminaries preparing for service in the home land and also in foreign mission fields. Others are assisting in summer camps opened by local churches. The high hopes which prompted the founding of this character-building institution have already been justified by its two years' ministry.

No department should be charged with the responsibility of keeping alive and alert the men's work in the local church. This depends upon leadership which only the local church can furnish. It has however, been our pleasure to provide workable plans and, through a field ministry, point out the necessity and importance of enlisting men in the service of the church. Loyal pastors and laymen have labored faithfully throughout the territory of the Northern Baptist Convention, and the progress made is complimentary to their devotion and sacrifice.

#### REMARKABLE CLASSES

The Business Men's Class of the First Baptist Church, Kansas City, Mo., entered into a membership contest with the Vaughan Men's Class of the Calvary Baptist Church, Washington, D. C. On the last Sunday of the contest period the attendance record of the Kansas City Class was 3,782. The record of the Vaughan Class was something near 3,500. It is believed that neither of these records was ever equaled before. The Business Men's Class of Kansas City now claims to be the largest Men's Bible Class in the world.

The prospects are excellent for the Boys' Summer Camp under the superintendence of Director Wilcox.

### Broadcasting Brotherhood

J. FOSTER WILCOX, DIRECTOR

#### The Brotherhood of Progress

In his report for the year to the Home Mission Society, Director J. Foster Wilcox, says: The work of the Baptist Brotherhood Federation the past year has been carried on along the lines adopted by the Brotherhood Council, and steady progress has been made. There are now few churches with a membership above 200 which do not have some kind of an organ-

## News and Notes from the Missionary Societies

### THE HELPING HAND

Edited by Helen Barrett Montgomery

#### A Christmas Day in India

There was mysterious work progressing Saturday in the vacated schoolroom. I could not guess what till later in the day so much excitement drew me to the church to investigate. There I saw young men like squirrels going to and fro over the iron rods in the peak of the church roof, hanging striking combinations of tissue paper in various ways. There were chains as well as elaborate Indian designs for decoration.

"This looks like Christmas," I said. With everywhere green trees and grass and flowers it was hard to realize Christmas was near. At home the women do most of such work but here there was not one woman engaged in it. I was glad to know that Christmas decorations is a man's job here. May they always feel that the church's work needs men. Later I passed the boys' dormitory and it was glorious with tissue paper chains. "Where did you get the paper?" I asked. "Oh, we just took the leavings that could not be used." at the girls' dormitory there was no sign of Christmas—not even the "leavings." The boys graciously surrendered a part of their "halo" to brighten the girls' doorway. With a few other touches they were happy, too. Then came Christmas Eve with a visit from Santa Claus greatly to the writer's surprise. Then lo, real Telugu angels arrived at three A.M., making the compound resound with joyous hallelujahs and "Praise to God in the Highest." The women, children and babes in arms sang the first choruses followed by the young men and boys with lusty rousing voices.

Just after daylight workmen formerly employed came with children and grandchildren to say Salaams and bring Indian sweets and garlands for each missionary. They went away happy to the jingle of silver coin. Some of the older Christians came offering gifts. Their homes were decorated with flowers and tissue paper giving a holiday air everywhere. "The clear ringing bell" called to worship and the church was filled with an overflow at each door. The sermon was preached by our missionary, Rev. A. J. Hubert, and was very practical and helpful. A collection taken at the close of the services for church support consisted of money, chickens, hens, roosters, and sweetmeats in gayly decorated baskets. After the benediction, as the children passed out, each one received a bright colored sack of sweets. The older ones were also given a treat. A delegation of older ones followed the missionary to the Bungalow there saying Salaams

and presenting garlands, incidentally receiving a treat. Somehow today there seems to be especial interest in the missionary! Everywhere marigolds are in evidence as garlands, bouquets, head ornaments—the national flower! How the Indians love its odor! Thus Christmas Day in India came and went without a lonesome moment.

#### A CONSECRATED LIFE

A tender tribute to Mrs. Emma A. Upham, of Coffeyville, comes from her friend and longtime co-worker in behalf of missions, Mrs. W. M. Gray. Mrs. Upham was a generous giver as well as a devoted believer in foreign missions. The church bell in the belfry of the schoolhouse for girls at Suifu, China, was placed there by her interest and giving. The house and land adjoining the church property was her gift to Coffeyville Baptists to be used for the Bible school in its growing work. Quietly she gave thousands of dollars to our missionary and educational enterprises. Organizer of the local mission circle in the Coffeyville Church, she was president from its beginning until her death. For twenty-five years she was association secretary in southeast Kansas for the Woman's Foreign Mission Society, and a successful "month" in the Jubilee campaign. In the Continuation Campaign she was a faithful captain, leading always. Hospitable in her home, an ideal mother, her memory is cherished by family and a host of friends.

#### WHERE HOME TRAINING HAS BECOME A SIDE ISSUE

Ever since Mary Jones started her unique Mothercraft School in Huchow, China, the eyes of all mission boards have been turned toward this pioneer effort, and especially the eyes of the Baptist women. As the unquestioned success of this effort was demonstrated, hope burned bright that many such schools for the training of Chinese women in the arts and privileges of Christian homemaking might be opened. Therefore great was the joy when it was learned that a similar school was opened at Shaohing. A finely equipped building was given, a new missionary especially trained was sent out, and 30 women with their children were enrolled.

The educated men of the city soon evidenced a surprising interest. Teachers in the government school sent their wives. The government girls invited the missionary in charge of the new venture to give a talk on "Child Training" before their first Mothers' Meeting. The school was beginning to make a deep impression on the community. Then came the news of the "cut" in missionary appropriations. Retrenchment had to be made. The Mothercraft School was the newest project. The

situation was studied but no other solution seemed possible. This fine school with finer prospects was closed. The missionary, Miss Pettit, was transferred to another station.

Mrs. Goddard, a busy missionary wife with numberless tasks already, could not face the empty building. With part of the students, part time of a Bible woman, and her own time, she went ahead. She says the Lord has provided almost from day to day. She put in her tithe money, a gift of \$25 was received, and the Chinese gave some money. The teachers from the Girls' School are giving hours of teaching from their spare time. We have nothing but admiration for the valiant efforts of these women—but what a tragedy that the training for the fundamental factor of a Christian nation—the home—should be made a side issue. Besides, Mrs. Goddard goes on her well earned furlough in a few months and then even the weak struggles of this little school will be stopped. Mrs. Goddard says: "The school has been a feeder for the city church; it has taken a large number of women from the hospital and carried on the teaching begun there; it had taught our women inquirers; it had brought us into touch with the educated men of the city; it was standing for certain ideals for home life and baby welfare for service to the women of our city. Surely our churches at home should know of this, not to beg money for this one school, but to prove that the 'cut' is not merely a theoretical juggling of figures on paper, but an actual wound that reaches deep into the heart of the missionary enterprise and hurts beyond physical suffering those who are 'carrying on'."

#### A SUNDAY IN JAMSHEDPUR

Almost fifty young Welshmen spent their first Sunday evening in India in the chapel room of the Jamshedpur bungalow. The dozen or so of regular attendants looked up in surprise as they came trooping in. Every chair was taken and rockers and stools hastily pressed into service. These new workers have come to bring India their strength and skill in developing her tin mines; but no one who heard that glorious chorus of men's voices could doubt that they have also come to join the ranks of the church, on the firing line. We are thankful that the call to enlist reached them both morning and evening of this first Sabbath day. We are glad that there is a Christian home open to them at any time. They were loath to leave it, and after service gathered round the piano and sang till the too-persistent toot of the motor-buses called them away. Earlier in the day the chapel room had been filled still more to overflowing by the seventy or more Indian Christians who gathered for church service. Five languages were used but



there was no confusion of tongues—only an added richness in expressing our common fellowship in Christ.—*Amy B. Cole.*

#### A SUCCESSFUL EVENING

Following is a copy of invitations recently circulated by the Woman's Auxiliary of the First Baptist Church, Bridgeport, Connecticut: "Come to our evening with the 'Hearts of the World,' Wednesday, April 18th, 1923." The interesting and instructive program, consisting of vocal and orchestral selections and two missionary plays, was planned by the Woman's Auxiliary, the object being the return of the "Continuation Campaign" mite (might) boxes. Booths, with costumed attendants, representing the Hindu, Indian, Japanese and colored people, were appropriately decorated. Curios were borrowed for display. The feature of the evening was the "Might Box" return. The "Nearer and Farther Lights Society," "Senior World Wide Guild," "Junior World Wide Guild," and the "Woman's Auxiliary," brought their boxes to the various booths; also a voluntary offering was taken. The total amount collected for the Continuation Campaign was \$112.73.—*H. M. Lank, Sec'y.*

## TIDINGS

EDITED BY CONSTANCE JACKSON

#### JAPANESE WEDDING BELLS

A beautiful wedding took place recently at the Japanese Baptist Mission in East San Pedro, California, when the first young man convert, Jairo Fukushima, and Miss Iseyo Fukushima were united in marriage. The wedding was quite "American" in details, and over 45 members of the church were present to witness the ceremony, which was performed by Rev. M. Ito, pastor of the Mission Church.

Preceding the entrance of the bridal couple two solos, "I Love You Truly" and "At Dawning," were sung by Mrs. C. H. Walizer, principal of the East San Pedro School. The flower girl, little Masako Yajima, carried a dainty basket of Cecil Brunner roses. Miss Tsui Yamamoto, dressed in white organdie over pink and carrying an arm bouquet of pink carnations and ferns, preceded the bride. Then came the bride, dressed in shining white, a band of orange blossoms fastening her veil to her black hair. Mrs. M. Ito accompanied her as matron of honor.

After the ceremony Rev. Imai, a noted evangelist, made an address, after which the audience joined in a marriage hymn, with Miss Olive Warren, a missionary of the Woman's American Baptist Home Mission Society, at the piano. The prayer and benediction were pronounced by Rev.

H. B. Murphy, pastor of the First Baptist, the mother church.

Miss Warren writes happily of the occasion, for Mr. and Mrs. Fukushima represent the first of the Japanese young people connected with our Baptist Mission to start a Christian home.



JAIRO FUKUSHIMA AND BRIDE

#### Results?

BY ALICE W. S. BRIMSON

It was a weary Secretary who stood waiting for the through train back to the big city office. She has been speaking at the Association at B—. Speaking is nerve-racking business after all! And what's the use! A few people had expressed a certain polite appreciation of the speech, but there was no enthusiasm. They had soon forgotten it all in the multitude of other activities demanding attention. Would people ever learn to see their neighbors?

A year went by. In another city nearby there was a tremendous need for a volunteer. Months before the Secretary had called at that Jewish tenement only four blocks from a great Baptist church. Would the women like to learn English? How the eyes had glowed when they had heard the conditions—no money—the women would come to their homes, be friends and help them. Perhaps it was the vivid little girl who was self-imposed interpreter—her winsome enthusiasm, her own eagerness for America. Anyway in each home was the same cordial response, the same desire for "teacher."

But the months passed, and the faithful

chairman found no volunteer to teach those Jewish women. Why is it that it is hardest of all to open the hearts to the Master's own people. Then in despair the Secretary called again. Do the women still want English? This time the eager interpreter was not around. But another child was found. "Oh yes, a lady came last spring who wanted to teach them. They look for her every day but she no come," was the answer. "This time she will come," the Secretary replied. "I'm the same lady and I'll find someone to teach your mother."

But where—where—how could the hearts of the Baptist women be softened to this need? How could the volunteers, so few, be stretched to include these homes? The missionary meeting was scheduled for the next day. Perhaps someone could be secured then.

"Before they cry, I will answer them," saith the Lord. Two women came together to that meeting. "I think I can do more this winter in the church than I did last, and I've been thinking I'd like to do some of that Christian Americanization work. I heard the Secretary tell about it last fall at the Association at B—," one woman said to another. "It's just the kind of work I'd like to do but I don't know how to start." So the volunteer answered the call and a friend was found for the Jewish women in the tenement. This is her report of the winter's work:

It has been my opportunity and privilege since last September to visit every Wednesday afternoon, six Hebrew homes all in one apartment house, teaching English, reading, writing, sewing, cooking, helping the men with their Americanization papers and reading about our country and government.

The living conditions are not the best. Some of the families have six children with only five rooms. The children are taught that it is babyish to play, so spent their extra time practising music, reading and attending Hebrew school.

They eat on a table in the kitchen covered with oilcloth. A tumbler, spoon and saucer for each are all the dishes used. Soup is their main food; eating dry bread with it which they break off.

A few weeks ago two women and one man came to spend the day at my home. The first American home they had ever been in. Perhaps you can imagine us as we sat down to lunch. I wondered why they didn't eat, and said "Aren't you hungry?" The trouble was they did not know how to use their napkins. As I tucked the husband's napkin in his vest, he smiled and said, "Next time I come, Mrs. Blake, I will know how."

The children are movie crazy, going nearly every night. Mothers let them go not knowing what else to do with them. One little boy nine years of age, left home one Saturday afternoon and returned at midnight. The father said to me, "What are we going to do with him?" "We don't want our children to go so much. They

are learning bad things." It is heart-rending to see this future generation coming on in such a way. The Christian people must educate and Christianize our foreign neighbors. Christ is their only salvation.

### Missionary Mention

The Board of Managers of the Woman's American Baptist Home Mission Society at its last meeting appointed the following young women who will graduate from the Baptist Missionary Training School in June:

Mrs. Hulda Johnson, as missionary among the Mexicans in the Christian Center at Phoenix, Arizona; Miss Goldie Bailey, as Girls' Matron in the Kodiak Baptist Orphanage, Wood Island, Alaska; Miss Leona Moore, as Children's Worker in the Christian Center at Rankin, Pennsylvania; Miss Minnie Jung, as Children's Worker in the Christian Center at Weirton, West Virginia; Miss Marion Johnson, as missionary in San Salvador, Central America; Miss Florence Latter, to be associated with Miss Mary O. Lake in the work at Ponce, Porto Rico; Miss Mary Balch, as general missionary in Wyoming; Miss Avilla Carothers to work among the Chinese in Locke, California; Miss Gladys McCormack as a missionary among the Polish people in Buffalo, New York; Miss Cecile Tucker to work among the Indians; Olive Peakes, Miss Bertha Ragsdale and Miss Marion Kimbel to take up missionary work in Christian Centers. All these appointments are subject to change in case of necessity.

The Board also voted to accept the resignation of Miss May Covington as missionary at San Salvador, Central America. Miss Covington leaves to be married.

Miss Nathana Clyde, head worker at Bethel Neighborhood House, Kansas City, has resigned to take a position with the Publication Society.

Miss Anna Gustafson has been granted leave of absence for a year in order to enable her to visit her family in Sweden.

A year's leave of absence has also been voted Miss Clarissa Maye, children's worker in the Camden Community House, Camden, New Jersey.

Others who have resigned include Miss Julia Morey, missionary among the Italians in Buffalo, New York, and Miss Lena Gay, worker at the Christian Service House, Dayton, Ohio.

Miss Minnie B. Stanard has been engaged as Day Nursery Director for the Camden Community House, Camden, New Jersey.

At the same meeting the resignation of Miss Beatrice Sliter, teacher in the Absarokee Baptist Mission, St. Xavier, Montana, was accepted.

Miss Mary E. Fisher was appointed kindergartner at the Strong Place Community House, Brooklyn, New York, to fill the vacancy caused by the resignation of Miss Solma R. Smith.

Miss Laura Wilson is to be the kindergarten teacher in the Christian Center at Phoenix, Arizona.

The following young women who are to graduate from the Training School in June were appointed:

Miss Marjorie Hall as kindergartner at Dietz Memorial, Brooklyn, New York; Miss Josephine Brown as teacher at the Absarokee Indian Mission, St. Xavier, Montana; Miss Ruth Carr, as teacher in the mission school at Santa Ana, Central America; Miss Helen Hadley, as teacher in the mission school at Managua, Central America.

## FROM THE FAR LANDS

### TEACHING FORTY BOYS

Our munshi is a Brahmin (the highest caste) and is almost a Christian. He has just finished writing a translation of R. A. Torrey's book on "Soul Winning." Any person who would take the trouble to translate such a book surely must be interested in Christianity. No one who has not been out here can appreciate the difficulties of a Brahmin becoming a Christian. It is like what Jesus said about a rich man entering the kingdom of heaven—the chances are all against him. I teach four different classes of 40 boys each eleven periods a week. The boys are all in their teens and represent several religious faiths. They are exceptionally keen about the Scriptures, give good attention and are always respectful. The students have asked me surprising questions, for example, "What is a spirit?" "Who baptized John the Baptist?" "It says no one has seen God except Jesus. How about Jacob who said he saw God?" So you see the Bible is no dead subject to these boys. I am

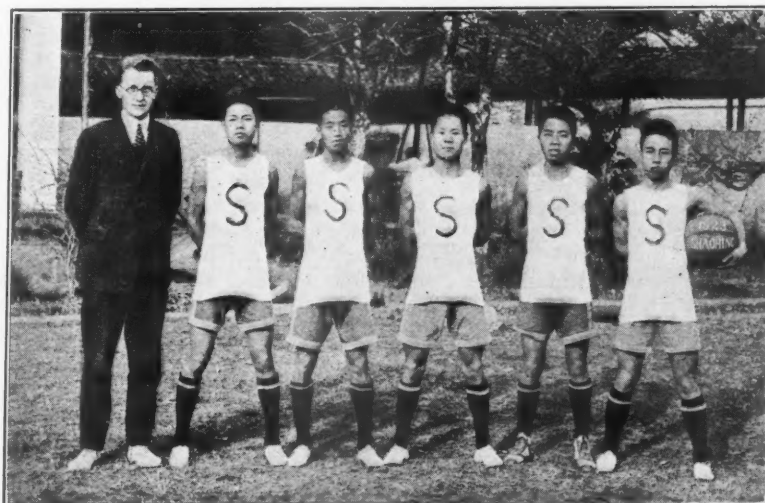
teaching the Gospel of John to the four classes, all of course in English. How to present the Gospel satisfactorily to both Christians and non-Christians is the problem. I use very elementary methods because I want to be sure that the plain meaning of the words is understood and that the students know it well enough to repeat it in their own words.—E. Bixler Davis, Nellore, South India.

### THE PLACE WHERE THINGS HAPPEN

Dr. C. E. Bousfield of Sunwuh sien, China, tells an interesting story in one of his letters to the Foreign Mission Society: "This is the place where things happen. A little while ago one of our young Christian teachers was on the way to his school when he heard an awful screaming in the woods. He went to investigate and found it was the screaming of a deer which was caught and being mangled by a leopard. He did not have any sort of weapon so he took the leopard by the neck with one hand and whacked him with his umbrella and scared him off. He then got a stone and hit the deer on the head and killed him and tied him up in his long gown and brought him home. I do not believe you would easily beat that in American movies."

### A PROMISING ACADEMY

We have received a photograph showing the basket-ball team of Yuih Dzae High School at Shaohsing, East China, with their coach. One of the new missionaries who went to China in the Fall of 1920, Rev. D. Gustafson, in addition to his regular missionary work is serving as coach. This school, although housed in a rented building and working with inadequate appropriations, had 162 students enrolled in its higher elementary and high school departments during the first term of 1922-1923. Of its graduates and ex-students, 17 are now taking further study in Shanghai Baptist College.



SHAHSING BASKET-BALL TEAM WITH THEIR COACH REV. DAVID GUSTAFSON. ATHLETIC GAMES UNDER PROPER TRAINING IS DOING GREAT THINGS FOR THESE STUDENTS



### THE BAWDEN'S "WELCOME HOME"

The calendar of the Lake Avenue Baptist Church of Rochester contained recently the following from a letter written by the Bawdens of Kavali, South India, who are missionaries of the church:

"The next stop, thanks be, was at Madras, and dirty, smelly old Madras never looked so good. After a day of shopping we came on in our own new Ford car to Kavali and home. Mr. Bawden calls our car 'Queen Elizabeth the Second' but as we are in British territory I am afraid that name might not be fitting for a car, so I call it GOLAC. Gift of Lake Avenue Church. See? It is a fine car and sped us along so well we arrived here before our friends expected us. We were met eight miles from home by Boy Scouts drawn up in line across the road and from there all the way to Kavali the Scouts and Girl Guides were stationed along the route to wig-wag the word to Kavali, but even so we came quite as soon as the wig-wag message. However, Miss Bullard had the school lined up along the road and we were garlanded and sung to and hurrahed, and as we passed into the yard the church people and settlers and others were on either side, and the next evening a welcome meeting was held in the church for us, and another evening the Settlement people wanted to give us a welcome meeting all by themselves with no one to help them. They had never attempted anything quite so pretentious before and they did remarkably well, although some things were funny to us, but we realized they were serious to them. They had a native band and they did their—loudest. My! how our ear-drums quivered, for it seemed that their idea of honoring us was to have the band stand right in front of us, within ten feet.

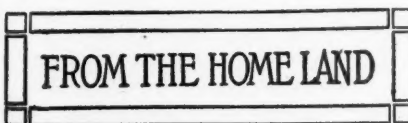
"There were fireworks 'before and after.' One of their young men acted as chairman and did very well. They had a song by the Night School Women, prayer by a young man, recitations, songs and an address. Somehow it warmed our hearts to see and hear them and know them able to do all this who a few years ago were jail-birds and gypsies. We took courage and are glad to be able to work among them again."

### WHAT THE REDUCTION MEANS IN ASSAM

The heavy cut in appropriations for the work this year hit every field under the General Board and the Woman's Board. The 25 per cent reduction below what was available last year for village schools brings us face to face with a difficult and heartbreaking situation. We now have 72 village schools scattered through these hills and the Goalpara District. Many must be closed. It has taken years of work and prayer and sacrifice and guidance to bring these schools up to their present condition. They are full of promise. The future development of our churches and their leaders depends upon these schools, and yet the cut in

appropriations makes it imperative that many of them be closed. Harder than anything else comes the sad task of telling these people why the schools must be closed. To them it seems like an abandonment by friends unseen and far away, yet ever thoughtful for them in their ignorance and poverty. When the cut in appropriations became an actuality, there seemed to me only one thing we could do, besides praying, and that was to tell these Garo people the facts, and ask them if they could do more. It must not be forgotten that last year they gave for educational work alone almost half as much as was given by Christians in America for the carrying on of these village schools. In addition to this they now come forward with Rs. 630 additional, their effort to step into the breach and save the day for their village schools. Last year 345 boys and girls were brought to Christ through these village schools. They are a very powerful agency in the work of evangelizing.—*F. W. Harding.*

(For Missionary Record see page 381).



### PERSECUTION IN NICARAGUA

Last July we had a rather serious case at a country neighborhood called Buenavista, some twelve miles west of Diriamba on the Pacific slope. The pastor at Diriamba, Rev. Francisco Lopez, in company with one of the members of his church, had gone to Buenavista to hold a service at the house of one of the believers. After the meeting was over, toward nine o'clock in the evening, they started for home. Threats had been made, and they suspected there might be trouble; so a number of friends accompanied them for some distance, but thinking they had passed the danger point, they turned back. When Lopez and his companion were out of sight and hearing of their friends they were suddenly assaulted by eight men, armed with guns and machetes, who surrounded them, leaving them no means of escape. They were jerked from their horses and badly beaten up. Lopez received two bad cuts with a machete, one on either wrist, the print of a machete blade on the back and other bruises. His friend was cut on the arm and struck across the loins with a gun barrel, which came near resulting seriously. In this plight they rode to Diriamba, more than ten miles, crossing a deep canon on the way, Lopez not being able even to hold his bridle reins. They were both in bed with a medical man in attendance for a week or ten days. It was evidently not the intention of their assailants to murder them, for that would have been easy, but only to punish them severely and if possible frighten them away for good. After misusing them to their satisfaction

they gave them their horses but carried away all of their other belongings. The affair was at once reported to the authorities in Diriamba, but no attempt was made to punish the culprits, though the wounded men were able to identify at least two or three of them. These men are known in the community where they live to be not only fanatics, but criminals as well.

As soon as Lopez and his friend recovered from their wounds they returned to Buenavista, accompanied by a large contingent of believers from Diriamba and other places, and were received more cordially than ever. Lopez has kept up his visits to the place with as much regularity as the exigencies of his field would allow, and the work has grown steadily. Last week I visited Buenavista in company with my wife, Pastor Lopez and his wife and some 25 or 30 others. We held three very satisfactory services and baptized 8 believers, 6 of them heads of families.—*Last article written by the late Rev. D. A. Wilson, General Missionary.*

### SUCCESS DESPITE DIFFICULTIES

We told in a recent issue of the removal of Rev. and Mrs. Theodore Fieldbrave, Home Mission Society workers among the Hindus, to Berkeley, California, in order that they might reach the Hindu students there. It appears that they have had a most interesting and somewhat exciting year. The excitement has been furnished by a deal of nationalist agitation which severely tested the influence of these two devoted Christians. At a meeting called by the Hindus to discuss the question of allowing them to continue their work, a meeting animated by anti-Christian sentiment, Mr. and Mrs. Fieldbrave (who of course were not present) were defended and endorsed overwhelmingly by these fellow countrymen (and one Indian woman) who had the penetration to perceive the fine character of these two sane, courageous, devoted Christians. Mr. Fieldbrave has won a warm place in the hearts of not only his fellow countrymen but of officials at Angel Island (the Port of San Francisco) and Americans up and down the coast. These workers may not count many converts directly won to Christ but they are rendering a service of incalculable value there at a point which is the center of agitation and propaganda having great influence on India. If they did nothing more than to offset the unwholesome American influence on the students it would be worth while.

### FROM NORTH DAKOTA

BY FRED E. STOCKTON, GEN'L SUPT.

The North Dakota Baptist Convention is exceedingly grateful for the help given during the past years by the American Baptist Home Mission Society. It would be impossible today to carry on the work in North Dakota without the financial support and helpful interest of this Society. During the past year the Society has

helped in the support of 26 missionaries for all or part time; 12 of these have labored as missionary-pastors of American speaking churches, 6 as missionary-pastors of foreign speaking churches, 2 as missionaries to our African churches, and 6 as general field workers. They have worked among 6 nationalities—Americans, Norwegians, Swedes, Russians, Germans and Africans.

The Society has also given special assistance in developing new work. Colporter-missionary C. J. Hill has pushed out into the neglected districts in the northwestern quarter of the state. A second colporter-missionary is to be employed for the territory west of the Missouri River, which comprises several thousands of square miles, and in which today we do not have an English-speaking Baptist church. The Publication Society cooperates in the support of these colporters. The Home Mission Society is also cooperating in the support of a new pastor-at-large for northwestern North Dakota, with headquarters at Minot. Through the Department of Evangelism the Society has given North Dakota a state evangelist since the first of September. All fields visited by the evangelist report substantial additions to the church membership. The Society has aided in the erection of two new Baptist church edifices. Two new churches have also been organized during the year, one an American church at Van Hook, the other an African church, named The Mount Zion Baptist Church of Devils Lake. The state has also received the help of the general Russian missionary, Rev. Richard J. Inke, for three weeks among our Russian churches.

North Dakota is still a great and needy mission field. Large areas are unoccupied by evangelical churches. The farthest church is 394 miles distant from the state office. More time is required to reach this field than to travel from the office to Chicago. With the continued support and encouragement of the Society the State Convention is looking forward to occupying several new fields during the coming year. Two large districts will be placed under the care of two district missionaries as soon as the men can be secured. Our churches are better supplied with good pastors today than they have been for some time. There is a fair prospect of being able to care for all of our churches in the near future.

The Convention will hold its fortieth anniversary at Fargo the first week in October. Special attention will be given to historical matters. Each of the nationalities represented will present a historical review of the work of the past four decades. Dr. Lemuel Call Barnes will review the work of the Society in North Dakota since the beginning of Baptist missions in the state. It is already recognized that much of the credit for the work of the past years is due to the foresight and pioneer spirit of the Society, for which North Dakota Baptists are deeply grateful.

#### SUNDAY SCHOOL CAMPAIGN

Registration in the Bigger and Better Sunday School Campaign conducted by the Department of Religious Education of the Publication Society closed January 10th at the Philadelphia office for all postmarked not later than January 2nd. The total number was 2,103. The state winners were Miss Edna Umstot in Kansas for class one, Dr. J. D. Springston in Southern California for class two, and Rev. W. A. Shanks of Idaho for class three. Idaho leads all the states with a percentage of 95. Second places go to Rev. A. B. Withers in West Virginia, Rev. V. N. Witter in Iowa, and Rev. C. H. Burrill in Montana. Honorable mention: Rev. L. H. Koehler in Illinois, Rev. O. F. Leageler in New Jersey, and Rev. W. H. Bayles in South Dakota. City honors go to Rev. F. H. Willkens in Buffalo and Rev. Hal E. Norton in Des Moines, who made the remarkable record of 100 per cent. Special mention is due Rev. H. Siese in Kansas City, Kansas, and Rev. A. J. R. Schumaker in Pittsburgh. It must be understood that registration alone does not win the awards to be presented at the convention in May, 1923. The award will be determined in each state class and for the cities on the proportion of accredited schools to the total schools in affiliation with the state or city organization.

#### A BROOKLINE BAPTIST REMEMBERED SHAW AND SPELMAN

Baptist charitable and missionary enterprises were benefited by the terms of the will of Susan M. Gross, late of Brookline, Mass. Bequests are named as follows: The Pond Home for the Aged of Norfolk County, Pondville, \$1,000; Women's Home Mission Society of the Baptist Church, Brookline; the Baptist Church, South Litchfield, Me., and the First Baptist Church, Brookline, \$500 each. The residue of the estate will be divided equally between the following: Shaw University, Raleigh, N. C.; Spelman Seminary, Atlanta, Georgia; Baptist Home Mission Society, Boston; Baptist State Convention, Massachusetts; Voorhees Industrial School, Denmark, S. C.; and John Howard Industrial Home, Boston.

#### One Good Man Succeeds Another

(From the March New Jersey Baptist Bulletin)

The announcement that Rev. Rufus M. Traver has been appointed to the position of Field Secretary to our New Jersey churches, will bring good news to our Baptist ministers and to all interested in the present and future work of our Convention. Mr. Traver has accepted and about April first will undertake the work so ably begun some two years ago by Rev. J. Earle Edwards. The Convention may congratulate itself on finding so soon a worthy successor to Mr. Edwards. There are few men in our State better fitted by training or personality to come into this

wider ministry than Rufus M. Traver. His spirit of fair play, undaunted courage, common sense convictions, keen intellect, striking personality, his fine record as a Christian leader and minister, together with this overplus of friendliness and brotherliness, have endeared him to our ministers and lay leaders.

The work of the new Field Secretary is to be far broader than that of mere promotion. In no sense is he to be considered solely as a money raiser, but rather to help our pastors in every possible way to meet the needs of our local churches. His activities will include the education and promotion of Christian giving in its every phase; the illumination and achievements of our New World Movement; the arranging of missionary speakers and literature, with much time given to the making of plans for the future of our churches and our beloved Convention. What a tremendous task this is to which our brother is called, but we ministers and officers of the New Jersey Baptist Convention believe in Rufus M. Traver. He is to be trusted, depended upon.

#### From Recent Reports of Colporter-Missionaries

W. E. Houghton, Indiana: Two weeks spent on New Hope field. Church revived; two conversions; several new members secured for the Sunday school.

F. I. Blanchard, Chapel Car Worker, Wyoming: Backsliders returning and souls converted at Parkerton.

C. J. Hill, North Dakota: Wonderful revival in Crystal church: 13 confessed Christ one evening.

W. C. Driver, Chapel Car Worker, Arizona: A woman in Chandler, who when a child received a Testament from a chapel car worker in Louisiana, converted with husband, six children and son-in-law. The Testament was received twenty-five years ago this month and the seed sown then has just been reaped.

P. J. Villanueva, Auto-Chapel Car in Southern California: Sunday school in Los Angeles now has 43 in four classes; 24 professions of faith during the month.

L. Rowe Williams, Nevada: Conducted a service with 22 people present, mostly men, where no service had been held for six years. Organized a Sunday school.

☆☆☆

DR. CHARLES R. SHEPHERD, director of Baptist work among Orientals on the Pacific Coast is rendering a service of far-reaching value to all Christendom by his wise leadership in the struggle against the grafting practices which the fighting tongs have imposed Christian Chinese. Dr. Shepherd has won the confidence of the authorities and has been entrusted with the interests of the Chinese Christian Union. When it is recalled that the Chinese Baptist pastor was assassinated a few years ago, it is apparent that the forces employed are not theoretical but real and the issues are those of the Kingdom of God.



## A Baptist World Exhibition at Stockholm

For many weeks a group of men and women in America and Europe have been making extensive preparations for one of the outstanding features at Stockholm during the week of the Baptist World Alliance. They have been compiling a vast amount of data, assembling photographs and outlining charts and diagrams for a world exhibition of Baptist work and progress. Throughout the United States, in Canada and in the various countries of Europe, as well as in New Zealand and Australia, Baptist organizations have been cooperating in gathering the material for this interesting display.

Nothing on a similar scale has been attempted heretofore in Baptist history. The visitor at Stockholm who takes occasion to wander through the exhibition hall and to review the collections in the various rooms will receive an impression such as he has never experienced before. He will be surprised to learn of the vast geographical distribution of the denomination, from Bolivia to Japan, from Alaska to Czechoslovakia, from Nova Scotia to Central Africa. He will become aware of the magnitude of its operations, from evangelism to philanthropy, from printing to criminal reformation, from agriculture to architecture. He will be inspired by the extent of the service which his denomination has rendered.

The Committee of Arrangements at Stockholm have secured the use of a high school building, situated a short distance from the great church where the Congress will assemble. The first floor of the building will be used for the Congress offices, registration rooms, information and entertainment bureaus, committee rooms and other purposes in connection with the Congress meetings. The second and third floors, consisting of a dozen or more large rooms and the central auditorium, will be devoted to the exhibition.

One room will feature the growth of the denomination through statistical tables, graphs, diagrams and charts. The present denominational situation will be compared with that over a period of years, possibly going back as far as 75 years so as to coincide with the 75th anniversary of the Baptists of Sweden, which is to be celebrated during the three days prior to the Alliance meetings.

Another room will be transformed into a Portrait Gallery, in which photographs of famous Baptists of past generations will be displayed. Many hallowed and inspiring memories will be awakened as the visitor passes through this Portrait Gallery and views the photographs of the men of God who served the denomination in their day and generation and whose work constituted the foundation of our present denominational life and progress.

A third room will contain a complete exhibit of the denominational press. Here will be displayed copies of all magazines,

periodicals or papers published under denominational auspices, irrespective of whether denominationally owned, or issued under private control. Delegates to Stockholm will be greatly surprised to learn what a large amount of periodical literature is being issued by Baptists throughout the year.

Naturally the missionary activities of Baptists will have a prominent place. Several rooms will be used for displaying types of missionary work in Canada and the United States, such as that among the American Indians, among the foreign-speaking people in the large cities and the work in rural sections and on the distant frontiers. The central auditorium room will constitute the Foreign Mission Exhibit. Each country will be treated as a unit irrespective of the boards that may be at work in that country. Thus in India, the work being done by Northern Baptists, Canadian Baptists, English Baptists and Australian Baptists will be grouped into one comprehensive exhibit on India. Other countries such as China, Japan, Africa, South America, etc., will be similarly treated. A separate section will be reserved for an exhibit of what Negro Baptists are now compiling the material for this special section.

The several publication enterprises in the denomination will have a complete exhibit consisting of photographs of their printing plants and a representative collection of books, pamphlets and other material that has been produced in recent years. Northern Baptists visiting Stockholm will see not only what their own Publication Society is doing but will have the opportunity of knowing also the magnitude of the Southern Baptist publication work, what English Baptists are doing, and what Baptists in mission lands are doing, for the big Mission Press at Rangoon and the China Baptist Publication Society will also have exhibits at Stockholm. MISSIONS will be adequately represented.

Several rooms will be set aside for the exhibit of the educational interests. Here the visitor will view for the first time, photographs of all Baptist colleges, seminaries, training schools in various parts of the world. Again he will receive a new and larger impression of how the denomination is meeting the task of educating its rising generation such as he could not receive by viewing merely the work of one group in the denomination. Other features at the exhibit will include a presentation of the denominational philanthropic enterprises, such as hospitals, orphan asylums, old people homes, etc., and a collection of curios, idols, etc., from all parts of the world, particularly from mission fields where Baptists are trying to bring the Gospel of Christ to people still living in darkness, superstition and sin. One of the most fascinating features will be a display of Baptist church architecture. Photo-

graphs of typical church buildings in every continent will be exhibited together with complete sets of drawings and architects' designs for new church buildings.

The Executive Committee of the Baptist World Alliance at its meeting in London last July, appointed a general exhibit committee with Dr. W. Y. Fullerton of London as its chairman. Cooperating with him are Prof. J. Nordstrom of Stockholm, Mr. Frank E. Burkhalter, Publicity Director of the Southern Baptist 75 Million Dollar Campaign and Secretary William B. Lippard of the American Baptist Foreign Mission Society. A special committee among Northern Baptists on which the several national societies and boards, including the Board of Promotion, are represented, has been at work for several months compiling the material. It is planned to have the exhibit completely arranged and open for inspection a week before the Baptist World Alliance meetings begin so that the thousands of people who will attend the 75th Jubilee of the Swedish Baptists may also have an opportunity of viewing this extensive display of Baptist activities around the world.

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### A CONSECRATED LAYMAN

BY J. H. RUSHBROOKE

A charming little biographical sketch has been issued by Rev. F. W. Simoleit as a memorial to his friend of many years, Mr. Hermann Renner, who died last September. Any reader who understands German would enjoy the perusal of this tribute to one of the most conspicuous figures in the Baptist life of Germany. Mr. Renner had no early advantages and the story of his rise from comparative poverty to affluence is the record of amazing difficulties overcome by self-discipline. His religious life is sympathetically sketched, and his piety is everywhere apparent. He enjoyed for years the confidence and affection of German Baptists, who have sustained heavy losses during the last few months in the passing of J. G. Lehmann, Karl Mascher, Principal Gieselbusch, and Mr. Renner. Each of these rendered signal service along his own line.

### THE MOTOR LAUNCH HELPS

Situated on a bluff 300 feet above the level of the sea, at the mouth of the Congo River in Angola, the Mission at Mukimvika is a particularly inspiring sight. By using a motor launch, the missionaries are able to extend their work for miles up and down the Congo River. The educational department in charge of Rev. and Mrs. A. L. Bain includes six primary schools, a boarding school and a preparatory school for the elementary training of teachers and evangelists. Classes are conducted in the native or Portuguese languages. Dr. Franklin P. Lynch is at the head of the Mukimvika Mission Hospital and of the large medical work in the district.



## WORLD WIDE GUILD



CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

### ADAPTED FROM "FLANDERS FIELDS"

You love and live but others lie  
In deepest darkness, there to die  
Without one hope; there shines for them;  
No Sun, they have not heard of Him  
Who lights the way to Life. Oh, why?

Because you fail? 'Tis well you know  
One came into this selfish world below  
And gave His life on Calvary  
That you might live.

Then take your cross and follow Him,  
Give God your life—and take to them  
His word. "Go ye into the world"  
'Till Christ's great banner be unfurled  
In every land where light is dim—  
That they might live.

—Maxine Gordon.

The above verses adapted from Flanders Fields were written by a charming Guild girl who represented the Children's World Crusade at the Ohio Convention in Cincinnati. She was also one of the 22 girls who volunteered at the consecration service Sunday morning. The Kingdom appeal awakens a response from the earnest Guild girl and makes glad the heart of our Master, we are sure.

The verses "At the Palisades" came from one of our California girls who caught the true spirit not only of the California House Party, but of all Guild Rallies and Conferences. This year's House Party is to be held at Pacific Palisades, California, July 2-9, under the direction of Mrs. Arthur Willett, State Secretary. Miss Topping of Japan, Miss Naomi Fletcher and Miss Gladys Skevington are on the list of Study Book Teachers and Methods Leaders. Pretty good line-up, isn't it?

### A NEW GUILD BOOK

Our enthusiastic Guild friend, Miss Elizabeth Vickland of Assam, has written a most charming book and dedicated it to the World Wide Guild under the title "Through Judy's Eyes." She relates interesting experiences of her work in Assam, and gives so many intimate touches on the life of our "Worth While Garo Cousins," as Miss Holbrook calls these Assamese girls, that every one of you will wish to read it. When will it be printed? We hope early summer but possibly not before fall. It is on the Reading Contest list and you have a treat in store.

### A NEW PLAY

Yes, a brand new play on Japan written by Rhode Island's Secretary, Mrs. Leslie

E. Swain, of Providence. It will be printed in time for the Northern Baptist Convention and I think the title will be "Held by Japan." However, order the new play of Japan by Mrs. Swain and there will be no mistake. Aren't we proud of our Guild secretaries, and our Guild girls who can write poems and songs, and our Guild missionaries who can write thrilling books and stories? Aren't you glad you belong?

### A NEW SONG SHEET

I can hear you shout for joy over that announcement. It was hard to choose between so many that had been collected, but 25 were selected and will be called "World Wide Guild Songs," and ready for the Convention, May 23-29. There will be a sufficient charge to cover cost of printing.

### NEW PENNANTS

If you want some stunning W. W. G. pennants larger than ours, write to Mrs. D. A. Terradell, 190 Brighton Road, Columbus, Ohio, who will order them for you, give you prices and styles. There were several at Cincinnati and they are the last word in pennants.

### A NEW READING CONTEST

(For list of books see page 375)

The list of books for this year's Contest has been prepared with the same conditions as usual—individual reading of five books by every member of the Chapter. Other books on last year's list or in the Sunday School Libraries may be substituted so long as the conditions are met, viz., one inspirational, two Foreign, two Home. It is a great disappointment that

copy for this June MISSIONS must go to press with no statistical reports on our year's work, as it is April 22 and the reports are not yet in. Look out for July MISSIONS!!

I am sorry that I have been obliged to hold back many interesting letters that have come for MISSIONS, but it is only a matter of lack of space. What would we do without MISSIONS? If Dr. Grose were not listening we could say how much we appreciate his loyalty to Guild and Crusade.

Soon you will be off to Summer Conferences and Assemblies. Have all the fun you can but remember that the aim and purpose of these are to fit you to be better leaders and members of your own Chapter, and to carry back your torch of living flame to light the way for those who could not go. "Beware what you set your heart upon, for it surely shall be yours."

### PORTO RICAN CHAPTER

Aren't these Guild girls from Ponce, Porto Rico pretty nice? Our missionary, Miss Mary O. Lake, sent the picture and writes: "Our girls are from fifteen up, some are teachers while some can scarcely read at all. I am sending you a picture I made of those we could get together. There are only about half of them present but it gives you an idea of them at least."

*Faithfully Yours,  
Alma J. Noble*

### A MONTH IN NEBRASKA

Every girl of the World Wide Guild age in the Tremont (Nebr.) church is in one of their three thriving Chapters. Every one of them is doing splendid work. The second Chapter had one fine program recently where they wrote out themselves and dramatized the chapter of "Lighted to Lighten" which they were studying.



W. W. G. CHAPTER, PONCE, PORTO RICO



We all met together one afternoon and evening for supper. We sat by schools after finding our partners by matching school to location, as Woman's College, Madras. The supper was beautiful as well as delicious. Each piece of ice cream was emblazoned with a blue star and each piece of cake with a light blue candle. The counsellor for the Junior girls is a member of the Senior Chapter. Have you a Junior Guild Chapter?

What? Did I hear some one say "too busy?" May I present the girls of the First Baptist Church of Cedar Rapids, Iowa. The most of the girls attending the University and can therefore claim they are of the busiest girls in the land. The outline of their programs this last year show real and intensive study of our American Negro. Many source books as well as study books were used. Each program is followed by lively discussion necessitating real thinking into the problems involved.

The girls of Lincoln, Nebraska, pass on this suggestion for White Cross work. Small expense, interesting work, lots of fun and of great value! Put out a call for men's shirts too worn, for further wear. From these you can make the most artistic little dresses for the children of our Christian Centers. Use a simple Mother Hubbard pattern. Make the front of the shirt the back of the dress. Behold the buttons and the button holes are complete. Cut from the back of the shirt the front of the dress. The sleeves of the dress can come from the top of the sleeves of the shirt. A little rick rack braid finishes off the neck and sleeves nicely. Some of the little dresses may have little Buster Brown collars.

The Senior Chapter of the W. W. G. of the First Baptist Church of Omaha, Nebr., having recognized that they have reached the fitting age, have concluded their life as Guild girls and have applied for membership as a division of the Woman's Society of the church. Most of the members are busy during the day so they will continue their evening meetings. We congratulate them upon their past years of Guild work and rejoice with them as they join with the women in the larger field of service. They set many of us a worthy example in fulfilling that purpose of the W. W. G. which is Women's Work Guaranteed. In conjunction with the programs they have been preparing a barrel for Mather School. The whole list of White Cross work for the year deserves mention cum laude.

Helen E. Hobart.

#### A LETTER THAT CHEERS

Indianapolis, Ind.

Dear Miss Noble:—Some time ago I wrote you concerning the organization of a W. W. G. in our church. On the evening of March 27th we had a banquet to consummate the plan. Each table had two crystal candlesticks bearing light blue candles entwined with white roses, and at each

plate there was a white rose, a W. W. G. Covenant. There were 42 girls seated at the tables besides the pastor and Sunday school superintendent. After the banquet was served a short program of music was given, followed by the explanation of the World Wide Guild work, a short talk by the pastor and superintendent to link up more closely with the church and Sunday school. And then after the adoption of the constitution and by-laws we had the beautiful candle-lighting service and circle prayers and sang "Blest be the tie that binds." We organized three Chapters to be known as the Alpha, Beta and Gamma Chapters of the World Wide Guild of the Second Baptist Church. Each Chapter has a sponsor with a general sponsor for all. If you could have heard the songs and yells you would have thought the Guilds were several years old. Already girls from the Beta and Gamma Chapters have assisted the Woman's Society in a social function by giving two missionary playettes. We are planning largely for our first meeting together. Cordially yours,

Mrs. H. R. Waldo.

#### BIRTHDAY GREETINGS FROM CHINA

THIS IS A REDUCED FACSIMILE OF THE LETTER IN CHINESE WHICH WAS RECEIVED BY MISS NOBLE. WHAT BEAUTIFUL WORK IT IS

TRANSLATED BY MISS A. G. SANDERSON

Swatow, China, Feb. 5, 1923.

My dear Miss Noble:

We have heard that you have a birthday soon, and we should like to send some delegates from our W. W. G. to America to congratulate you in person. But the path from us to you is a long one and a hard one and we cannot do as we would wish. So please think of this little letter as though it were Chinese girls telling you face to face all the wishes we have for your happiness and long life.

Sending a letter instead of coming ourselves is a breach of courtesy, so we ask that you let this, our discourtesy, be lost in the wide ocean of your love for us. This letter has but one mission, and that is to wish you great honor and the nine superlative blessings.\*

Written by the secretary of the W. W. G. at Kakchieh, Swatow,

LIM CHIANG-KIA.

\*The "nine blessings" are literally "nine comparisons"; they are explained as follows:

May your life be  
Like mountains,  
Like hills,  
Like plateaus,  
Like ranges of mountains,  
Like rivers ever flowing,  
Like the moon's ever effulgent glory,  
Like the sun in its glory at noonday,  
Like the everlasting southern mountains,  
Like the evergreen trees with their never-fading beauty.

#### ANOTHER OVERSEAS CHAPTER

American Baptist Mission,  
Taunggyi, India, Feb. 18, 1923.

Dear Miss Noble:—The beautiful pennant and pin came just before I went to Mandalay on a visit in December, and at the regular Sunday evening World Wide Guild meeting I presented the pennant and put the pin on the president's engyi. The girls were all very much pleased with both. The pennant will be put up at each meeting and the pin be handed to the next president when she is chosen. Both will be constant reminders to the girls and I hope help to strengthen the connecting link between them and their W. W. G. sisters in other lands.

Of course, these girls cannot read the books that the girls at home are reading, but there are most interesting articles in MISSIONS and other papers and books which they do read. And their interests in other countries is increasing. They have been giving some of their money to the Blind School in Rangoon where a former school girl is now living, and using the rest to help little benevolences in which they are interested.

The girls here at Taunggyi are not ready for the establishment of a W. W. G. Chapter as so few of them are Christian, but there is a thriving young people's society in which a missionary lesson is studied once a month. At the school here is really a boys' school to which some girls have been admitted, not many older girls attend, as few parents will send them to a boys' school. We hope sometime to have a girls' school here. It is much needed for there is none in all the Southern Shan States. The girls here have always been very backward in taking part in any entertainment, but this year they were encouraged to give a pageant, to sing and recite in the Christmas program, and did very well indeed. This has given them

more confidence in themselves. A girl guide company has been started and is doing well. Thus we hope to make school life brighter for them and encourage others to come.

I want to ask the W. W. G. girls to pray that the girls of the Southern Shan States may come to know our Saviour and that some time in the near future a school may be opened for them here in Taunggyi. Thanking you for the beautiful pin and pennant, I am yours for the spread of His Kingdom.

*Emily H. Lawrence.*

#### AT THE PALISADES

Down in a valley behind the hills,  
That shelter it from the sea,  
Lies the Play-house village of the Worth  
While Girls  
"Camp W. W. G."

On either side of tent-village street,  
The playhouses stand in a row,  
And in and out of their canvas flaps  
Contented maidens go.

On past the village, and over a bridge,  
At the hour of evening song,  
To the trysting place at the vesper Oak  
The worth-while maidens throng;

And here they keep tryst, at the sacred  
hour,  
With Jesus, their Guide, their Friend;  
And He tells them there, at the trysting  
place  
Of a love that ne'er shall end.

And He bids them carry this message of  
love  
To the needy, the weary, the sad;  
And all those who seek Him, He blesses  
with power  
To make other people glad.

Then the girls return to their tents again,  
As the sun is sinking low,  
With hearts on flame for the love of God,  
And soft eyes all aglow.

But beside their hours of communion dear,  
There are many of fun and play:  
For the beach and the mountains furnish  
joy,  
In the afternoon of the day.

Then come and be one of the World Wide  
Guild,  
The very best girls you'll find  
There, to love and play with, for don't you  
see  
They're all of the worth while kind!

ESTHER GANTER,  
Pasadena First Church Guild.

#### A SUNDAY EVENING SERVICE

The Beaver Dam (Wisconsin) Chapter of the World Wide Guild presented a program entitled "Lighted to Lighten" most beautifully and effectively at the hour of the evening service, Sunday, April 1st.

Mrs. Fern Montgomery told of the old Greek legend of the Torch Bearers, emphasizing strongly the sense of responsibility for keeping the flame alive and handing it on. The presiding officer, Miss Irene Lyons, then showed how men have carried the light in such a way as to bring physical, mental, and spiritual blessings to mankind. After the whole group had sung the inspiring song "Follow the Gleam," Miss Marion Mitchell told the history of the organization of the World Wide Guild and its aim as symbolized in the phrase "lighted to lighten," together with the command of the Great Torchbearer who so lived His life a flame of love and faith, died and rose again, that others would catch and carry the Light.

Then with all the lights in the church out, a single spot shone upon a globe and cross representative of the whole world before the cross. As all sat quietly in the semi-darkness the light from a single can-

dle spread rapidly from one to another till the whole group was lighted while all sang "The Light of the World is Jesus." This concluded a most impressive program full of suggestion of motive for a life of Christian service.

#### A NEW GUILD CHAPTER AND A GOOD SUGGESTION

We have just organized a Guild at Coffeyville, Kansas, with 10 charter members. It has already been a great help to our petite circle. Several of them, myself included, have been a little embarrassed when asked to pray in public, and found it difficult to find anything to say. At our meeting they decided that if they were to learn how to pray that was the time and place to learn. We form a circle, our president leading and each following with a short prayer and it is teaching us how to pray and not to be frightened when we do.



#### A QUARTER OF TWELVE

Three, of course. Perhaps you were thinking of the clock, but I was thinking of summer. These three months just coming—June, July and August—are very important ones in the twelve that make the year. Some people work and worry through nine months for the sake of having a good time in these three; and others play and rest and tramp and swim in this one quarter of a year so they can do good work in the remaining three-quarters; and still others think very little about it at all, but just go on day after day without any particular plan or aim, just drifters. No Crusader should be in the last group. Perish the thought of such indifference in boys and girls who have been hearing the

most interesting things in the world about other boys and girls, and "ships and sails and sealing wax, and cabbages and kings."

As between the other two groups which do you choose for yourself? One thing is certain, you have this quarter of twelve and you can get more out of it because you are Crusaders than you could otherwise. You know things about Scouting in India, and building and farming and touring in India and America, and you will want to try them out yourselves. As I look out of my window I have been interested in watching for three days my neighbors' boys in a building operation. Today the Club House is completed and it does credit to five boys of eleven years old. The first day there was a brick oven built and a sure



MISS ETHEL RYAN'S CRUSADERS WITH CHRISTMAS GIFTS





TWINS BORN IN INDIA TO MR. AND MRS. F. C. MARQUISS. THEY WILL MAKE VALIANT CRUSADERS BY AND BY

enough fire kindled which blazed and smoked to the consternation of the nearby garages. At one time I hear "I am King," and again "You can be the Big Chief and I'll be the airplane that's scouting around." Today a new factor is introduced in the liveliest of mongrel pups equally ready to be put on the top of the roof to jump down four good feet to the ground after the boys have run to hide from him, or to be made a prisoner inside the windowless dungeon. If they only knew the Taj Mahal and Tuskegee and all you know there would be work and play for all summer. And that is why I have told you about my friends, because I hope you will remember Lincoln Hall and Booker T. Washington, Bob and Peggie and Sam Higginbotham and the motto of the Kashmir school, "In All Things be Men," and take them into your games at a quarter of twelve.

#### FIRST RETURNS

If the story of all the ingatherings of the Crusaders and Heralds could be told this year, it would have many chapters and each one different from the others and each having a real value. Not a great many people have written fully about their service or demonstration or play as the case might be. It might have been thought wise to have had a suitable exercise prepared and printed for general use. But it certainly would have been a mistake, as the local Leaders have shown so much ability and ingenuity in arranging their own programs. The Herald Band at Waterbury, Conn., brought in their gifts and containers for the Campaign "Up Dollar Hill" on Easter Sunday. A large dollar sign five feet high was made with hooks on it so the children could hang their containers on it as they came to the platform. Four of the older Heralds were dressed in the Herald costumes and carried trumpets. They marched to the platform singing the Crusader Song, hung up their containers containing \$33, and one of the younger Heralds recited a poem written for the occasion, after which they sang "The World Children for Jesus," and

marched off. The poem may be used for other Heralds another year.

We are little Heralds  
For our Risen King,  
And these gifts of love  
Gladly do we bring.

We have each climbed over  
Dollar Hill, you see;  
To make others happy  
As God makes you and me.

And they will take a message  
Which we Heralds bear,  
To all the little children  
Living everywhere.

A glorious Easter message  
About a Risen King,  
One who loves and keeps us,  
To whom our gifts we bring.

From the Lenox Road Church, Brooklyn, comes this letter: "As a result of our Missionary Party we have \$173 for missions; \$111 from the "Up Dollar Hill" cards which will go of course to the Continuation Campaign fund, and \$62 to go to the C. W. C. Special Interests. We think the "Up Dollar Hill" cards the best yet. The children liked to see the dimes in their places and then, too, there was no place for pennies.

God has been good to us and the party which gave pleasure to many children and grown-ups was all for His glory."

The Long Island Association of New York has a C. W. C. Rally each Spring and Fall and the Secretary, Mrs. Shrimplin, this Spring arranged a play entitled "Rolling the Dollar Up Hill." A huge silver dollar five feet high made of cardboard is rolled from the back of the church up on the platform, and following it are the representatives of all the Bands and Companies in the Association, carrying the containers filled by the different organizations, singing "We've a Story to Tell to the Nations." A member of the Board of Promotion was present to receive the gifts

as each president handed him the containers giving the name of the church and the amount of the gift. He then takes out of the cardboard dollar, Bibles, Testaments, song books, MISSIONS, schoolhouses, hospitals, etc. which will help the work.

Another letter that must have a hearing is from Miss Ethel Ryan, Leader of Crusader Company, No. 1328, of Hopi Indian boys and girls organized in March. She said that the Crusaders thoroughly enjoyed filling their containers but they used pennies and nickels instead of dimes and brought in \$3.

How exuberant must be the joy in the heart of the Saviour, for our own is abounding in the light of this love and service.

West Virginia and Southern California have reached their quotas by April 15th.

*Mary L. Noble*

#### FROM MISS HOBART

Dear Crusaders:—When visiting Hastings, Nebraska, I found a Crusader Company just two months old. But from the ease and assurance with which the president presided and the officers took their part in the initiation service one might think they were "old timers." And all this without assistance, for their leader was unable to be present at the first of the meeting. This Company is now well organized and ready for work. They promise great things for the future. Let us hear of their achievements.

All along the line as I go, Baptist Juniors are waiting to be transferred into Crusaders. At the Temple Church of Lincoln, Nebraska, I found a very wide-awake and active Junior Society, whose members when they heard of the Children's World Crusade were eager to be on the march and along with us. Of course, they had already been doing splendid missionary work, but they had not joined with our Crusade and received their Company number. They are already singing Crusader songs and giving Crusader yells. They are happy to belong. We welcome them and are glad they are one with us, for our sake and their sake and His sake.

We welcome, too, a promising new Company of Red Oak, Iowa, who organized while I visited them in March. They have wanted to be Crusaders for a long time and now they "are off." We also wish them godspeed with all our hearts.

*Helen E. Hobart.*

#### A WORD FROM THE EDITOR

Be sure to look all through the magazine and see how many things we put in to interest the boys and girls. We hope soon to surprise you with something new.

## WORLD WIDE GUILD

## LIST OF BOOKS

## W. W. G. READING CONTEST, 1923-1924

## INSPIRATIONAL

Quiet Talks on Service, S. D. Gordon.....	\$1.00
How We Got Our Bible, Smythe.....	1.25
The Manhood of the Master, Fosdick.....	.75
The Girl in Her Teens, Slattery.....	
One Girl's Influence, Speer.....	.75
The Heart of the Rose, McKee.....	

## FOREIGN

Creative Forces in Japan, Fisher.....	.50
The Woman and the Leaven in Japan, DeForest.....	.50
The Honorable Japanese Fan, Applegarth.....	.40
Working Women of Japan, Gulick.....	.50
Japan and the Upward Trail, Axling.....	.50
Twelve Little Pilgrims.....	
The Book of an Indian Baby, (May Leavis, West Medford, Mass.).....	.50
A Gentleman in Prison.....	
An African Trail, MacKenzie.....	.50
The Street of Precious Pearls, (Student Volunteer Movement).....	.75
India Inklings, Applegarth.....	1.50

## HOME

The Debt Eternal, Finley.....	.50
The Child and America's Future, Stowell.....	.50
The Soul of the Black Folk, DuBois.....	
For a New America, Coe Hayne.....	
By Paths to Forgotten Folks, Coe Hayne.....	
The Island of Faith.....	
New Blood, Rice.....	
The Girl Who Walked Without Fear, Rice.....	
Next Door Neighbors, Applegarth.....	1.25
America Tomorrow.....	

## CHAPTER 2797 OF FIRST CHURCH, GALLIPOLIS, OHIO, POMEROY ASSOCIATION

## Point Standard for 1922-23

8 Missionary Program Meetings.....	148
10 Industrial Meetings.....	30
9 At Association Meeting at Racine.....	90
15 At Association Rally at Gallipolis.....	150
2 At Summer Assembly at Granville.....	50
6 At State Convention at Cincinnati.....	150
30% Taking MISSIONS.....	15
Home Mission Thank Offering in November.....	20
Foreign Mission Thank Offering in February.....	20
97 Books Read in Reading Contest.....	485
3 Reports Promptly Returned.....	60
Special Calls for Money, Supplies, Etc.....	
Gift for Helen Crissman.....	25
Money for State Work.....	25
Supplies for Russia.....	25
Gift for Miss Potts (Missionary).....	25
Christmas Box for American Indians.....	25
Christmas Box for Roumanian Girls.....	25
5 Baskets of Fruit, Candy and Nuts for Sick and Shut-Ins.....	125
White Cross Supplies for American Indians.....	25
Gift of Money for Work Among Jews.....	25
Plays Given Before Public.....	
"Two Masters".....	20
"Lighting The Christmas Candles".....	20
10 Tithers in Chapter.....	100
1 New Life Service Recruit.....	25
Pledge (Paid) to Continuation Campaign.....	25

Total.....1,633

Total number of members, 15; making an average per capita of 108 points

☆☆☆

## The Immediate Impression

A little boy looked at the cover of MISSIONS one day and saw a present-day madonna with an infant in her arms which was clothed only with the mother's head scarf. "Muvver," said the child, "at poor baby needs some c'o'es (clothes)." The mother was ironing and the little chap took up a scrap of goods and began to press with a small iron. "What are you doing?" the mother asked. "I going to make c'o'es for 'at poor baby."—From a Kansas correspondent.

## An Important Appointment

Rev. Bruce Edmund Jackson, pastor of the First Baptist Church of Cheyenne, Wyo., has been appointed supervisor of missions in two Intermountain States, with headquarters at Salt Lake, Utah, representing the State Conventions and the Home Mission Society. Mr. Jackson goes to his great field well equipped to assume



BRUCE EDMUND JACKSON

the manifold responsibilities at a critical time in the development of religious work in the two important pioneer states, Utah and Nevada. Prior to his coming to Cheyenne he held a pastorate of seven years in Bismarck, N. D., where he served on the State Board. As recording secretary of the Wyoming State Convention and chairman of the Assembly Committee, Mr. Jackson came into contact with nearly all the churches in the State.

## From the Log of a Baptist Minister

It was an auspicious day for Sweden when Augustus W. Schroeder, in April, 1844, at that time a sailor before the mast, was converted. The opinion is rather commonly held that Captain Schroeder was converted in the Baptist Mariners' Temple in New York City. While this historic church had a large share in the promotion of religious liberty in Sweden through its many contacts with Swedish Baptists and its missionaries in Sweden, it is of interest to learn from Captain Schroeder's "Early History of Swedish Baptists," (pp. 91 ff), that the great Swedish Baptist layman was converted in a Methodist church in New Orleans. This happy event he describes as follows:

"In April, 1844, while on a voyage as sailor before the mast from New York to New Orleans, in the packet ship *Vicks-*

*burg*, Captain Berry, it pleased the Lord, at the latter place to convert my soul while associating with a Methodist friend and his family and accompanying them to their meetings. His name was Paul Bruere, and, like myself, had belonged to the Gothenburg navy yard. At the Sabbath morning service the preacher's text was Deuteronomy 30:19: 'I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live.' Those words were winged as with an arrow of conviction, and appeared particularly aimed at me. They struck me with uncommon force, and seemed to say: 'Now is the time to choose for life and blessing.' I passed the afternoon partly in company with my Methodist friends in solemn meditations; and in the evening, after going with them first to a class meeting where the leader requested me to state my feelings, which I did, I went to the church they attended. The pastor preached from Isaiah, 45:22, which have become so famous in relation to the conversion of the Rev. C. H. Spurgeon. The words were: 'Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.' Here the light shone forth, illuminating my dark mind; and all things were from that day new to me. For I chose life; I looked to God and was saved. . . . I have ever loved my Methodist brethren for their zeal in winning souls, and particularly mine, and think I can say that those of them who know me, love me in return. It was my happy privilege while in Sweden to show on various occasions my interest in their success."

Upon Schroeder's return to New York City his roommate invited him to accompany him to the Baptist Seamen's Bethel where this friend was a member. On November 3, 1844, in the East River, near what is called Corlear's Hook Park, he was baptized by Rev. Ira R. Steward, and became a member of the Baptist Seamen's Bethel, at that time worshipping in a hall on the corner of Catherine and Cherry streets. The name of this body was changed to The First Baptist Mariners' Church and its house of worship twenty years later became what is internationally known as "The Mariners' Temple." In 1850 Captain Schroeder married Miss Mary D. Steward, youngest daughter of Rev. Ira R. Steward.

At the time of his baptism Schroeder knew of no other living Swedish Baptist in the world, although he realized that in some American or English Baptist church one or more Swedes may have been members. In 1914, at his glorious passing, in his 93rd year and the 71st year of his conversion, there were approximately 100,000 Swedish Baptists in all lands. This number does not include the many thousands that were members of American English-speaking churches. Sweden may well rejoice in such a life.—Coe Hayne.





BUILDINGS PUT UP BY BENNETTS WITH THEIR OWN MONEY, TO BE REPLACED BY EAST WING OF NEW BUILDING

### Glad Days at Kemendine Girls' School

While Jubilee celebrations pass, some of the results abide. This is the case with Kemendine Girls' High and Normal School in Burma, for the new building which the Baptist women of New York District made their contribution to the Society's Jubilee is a perpetual reminder. While the corner stone was laid by Dr. Robbins during his visit, the building work has gone on steadily and the rejoicing has not ceased. The fine illustrations given in September last and this month are calculated to do what the principal so earnestly desires, awaken a more general interest in this institution. In a letter telling of the erection of Bennett Hall, Miss Lillian Eastman says: "We surely do appreciate the generosity of those New York women, and we want them to know we do. It is wonderful how that jubilee money came in, and what a world of good it is going to do! We have been heartsick at the opening of school for several years because we had to turn away so many girls, and now to think we are to have a building large enough to hold all of our boarders for some years to come! And a fine building it will be. In the corner stone we put a New Testament in Burmese, the last Report of the Woman's Society, a prospectus of the school with some late pictures, pictures of the old buildings, the history of the school, and the *Rangoon Gazette* for the day."

The Jubilee building is planned to furnish needed accommodation for years to come. The section first constructed contains an assembly hall 50 x 70, with entrance hall and stairway, with a large dormitory above. A wing with five classrooms will be added, with dormitory above, and then when the money is in sight a similar wing at the left. In the completed building there will be dormitory space for 250 to 300 girls, and it is hoped girls will no longer have to be turned away.

We condense some facts from the school history written by the principal for the corner-stone laying. The name Bennett Hall was chosen because this building is a fitting monument to the noble missionaries who founded the school. In the face

of great discouragement Mrs. Bennett strove to teach the few girls she could gather in the preacher's house. So deeply did the Bennetts feel the need of this work that in 1875 they took Rs. 10,000 (about \$3,333) from their own meager income and built the first school building. Mrs. Bennett's school was started before our Woman's Society was organized, but four single women had come to work for the women of Burma, and when Mrs. Bennett went home on furlough one of these, Miss Gage, whose name is perpetuated in Gage Hall, was sent from Bassein to care for the school. In 1871 she received the first boarding pupil. In 1872 the Woman's Society sent \$2,500 for land and a school building. Compare these extracts from the Burma Baptist Mission Reports of 1872 and 1921: "Nov. 9, 1872—The whole cost of the new premises will be about \$2,500 in gold, the edifice promises to be a model one and will meet all reasonable requirements of a boarding school for girls. There were 45 girls in regular attendance, 9 of them boarders." "1921—A building is being erected at a cost of Rs. 236,000, the west wing extending onto a piece of ground recently purchased for Rs. 50,000; this sum having been given by the women of the New York District. There are 330 pupils in school, of whom 160 are boarders."

In 1881 the school took its first government examinations; in 1883 the Normal School was opened, the first one for girls in the Province. It has supplied 200 teachers

who have gone to every part of Burma and delighted the hearts of their superintendents by their faithful work and good Christian character. In 1892 the Kindergarten was opened. In 1891 a church of 31 members was organized; it now has 107, all women. Preaching service is held every Sunday morning during the school year, with services conducted by teachers from the theological schools at Insein; prayer-meetings and Christian Endeavor meetings are held regularly. Religious instruction has occupied first place from the beginning, *the Bible having been taught every day to every pupil*. In 1906 the school became Anglo-Vernacular. In 1912 the High School opened, the first class graduated in 1916. In the six years in which pupils have appeared for the High School Finals, 46 girls have been presented, 40 have passed, and 7 have won scholarships, an unusually good record. Three girls from the school have taken their bachelor's degree at college. The school has been most fortunate in securing teachers thoroughly interested not only in the pupils but in all that concerns the people of Burma; teachers loyal to their school, people and country, to their King and their God.

One may add what the modest writer of the history did not say, that Kemendine Girls' School has won a place of esteem among the people and officials in Burma, and of honor in America as one of the best schools of the Woman's Society. Its influence for good to the future womanhood of Burma cannot be estimated.



MRS. BENNETT'S SCHOOL AND PREACHER'S HOUSE, ON RIVER BANK, REMOVED TO PRESENT A. B. M. GIRLS' SCHOOL COMPOUND, KEMENDINE, WHEN RIVER ENCREACHED

## Department of Religious Education of the Baptist Missionary Training School

BY HELEN R. BURR

Such variety appears in the courses of the Department of Religious Education at the Baptist Missionary Training School that the instructor need never complain of monotony. In addition to the regular work in the class room, there is always the practice work with new problems forever appearing.

"What do you teach?" is asked so often I am going to assume that the readers of *MISSIONS* have in their minds the same question regarding this department of the school.



TEACHERS FOR PARKSIDE ON THEIR WAY TO SUNDAY SCHOOL

In the Fall Term the Freshmen who are entering the three-year course take General Psychology, in which they study by textbook, observation and introspection, the mind and how it works. The Juniors and the students who are here for the one-year course offered to college graduates, study Religious Pedagogy and Curriculum. In this subject the principles of teaching first become familiar as theories, and then are put into practice by each student in turn. The remainder of the class impersonate children of specified ages, thus reviewing their knowledge of the characteristics of growing boys and girls. Sunday school lesson material from various sources is studied, and a curriculum planned to meet varying needs. The Seniors meanwhile are engaged in studying the Psychology of Religion. One of them said on completing this course, "It has opened avenues of thought and aided in formulating convictions which are going to prove valuable as I try to present the Christ religion to others in an understanding way."

In the Winter Term the Freshmen begin to study the Psychology of Childhood and Adolescence, and make a rapid survey of all the periods of childhood and adolescence. The Juniors are studying in detail the Organization and Administration of the Sunday school, reading widely and making observation trips to many Sunday schools all over the city. The History of Education gives to the Seniors a view of

educational progress from the earliest times to the present, thus forming a background which is essential to any teacher, whether her subject is secular or religious.

The Spring Term offers to the Freshmen Story Telling, to the Juniors a study of Current Movements in Religious Education, and to the Seniors a course in Personal Evangelism.

Through out the year the classes are alert and industrious, and prepare their assignments conscientiously. Not all the work is with books. What is known as practice work is a valuable and important part of the training given by the School. This year some are teaching in the Parkside Baptist Sunday school where they find the opportunities and problems common to a school of medium size in a neighborhood where most of the families occupy apartments. Other students are officiating and teaching the Sunday school at Raymond Institute which is in a community with a foreign-born population. This year another form of practice work has been available in the Week Day Religious Schools of Gary, Indiana. This experience has come to five Seniors each term of the Gary school year, their academic work here being arranged so that two full days may be spent at Gary. There they teach classes of public school children who, with the written consent of their parents, go twice a week to neighboring churches or Christian Centers to receive religious instruction during public school hours. The satisfaction of "something attempted, something done," stimulates these student workers and inspires successful achievement. Often they return to school after a difficult day of teaching, ready to turn cheerfully to the preparation of the next lesson or the plans for a mid-week social meeting of a Sunday school class.



"WE WORK IN KINDERGARTEN"

### Opportunities for Service

"By supplying the physical needs of the Indians in Polacca, Arizona," writes Miss Corinne Potts, "we have had many opportunities to tell these people that Jesus loves them. Our new washhouse is now under construction and much to our surprise some of the non-Christians who have been prejudiced against our work were willing to help. We have seen a great change in the attitude of the people this year, thanks to the good friends who have sent us clothing."

The first Joanna P. Moore Training Class in New Orleans was organized last year by Mrs. Sarah Germany. A class at eight o'clock in the morning was not too early to attract a large number of wives and mothers who were glad of the opportunity to be taught the proper care of their homes and children. The class has been a great success and it is hoped that the work may be carried on in the future.



WAITING FOR THE DOORS AT RAYMOND TO BE OPENED FOR SUNDAY SCHOOL



## THE OPEN FORUM OF METHODS

CONDUCTED BY ESTELLA SUTTON AITCHISON

27 Landscape Avenue, Yonkers, N. Y.

### Summer Suggestions for Stay-at-Homes

Not infrequently the *Forum* Conductor receives requests for plans suitable to summer missionary meetings, as many of our readers take their vacations in home-administered, homeopathic doses, and to such, light summer programs are most profitable, combining inspiration and entertainment and distracting attention from that breeder of discontent, the thermometer. The following suggestions, while lending themselves especially to this purpose, can easily be adapted to all-the-year-round use.

#### A SUMMER DRESSMAKING MEETING

**Invitations:** Send out samples of material with cards pinned to them, as price tags are used in stores—strips of voile, dimity, gingham, and the like about two by five inches in size. On the card:

Just a sample here you'll see  
Of what our meeting is to be.  
You'll never guess it, I'll be bound,  
So Friday night just drop around.  
(Date, hour and location added at close.)

**Programs:** Printed on wrapping paper cut in the shape of sleeve, waist or skirt pattern. Two sleeves, two fronts for the waist, two pieces for the skirt, a back for the waist and a strip for the belt constitute a set. If you expect forty people, make five sets, printing the program on each piece of each set and numbering all pieces of a set alike. Toss the programs into a basket and mix. Each guest draws a program and matches it with the other seven of its set, the groups thus formed being seated together.

**Entertainment:** Scissors (clippings from *MISSIONS* and similar publications, used for roll call).

**Trimming:** (Songs to "dress up" the program).

**Measures:** (Chart exercise—taking measure of various fields such as the Philippines, Africa, American Indians, China, etc. "Where do I fit in?").

**Thread:** (Prayer, the thread that leads from his promises to God. Sentence prayers.)

**Hooks and Eyes:** (Important to hold us together—business meeting).

**More Trimming:** (Another song or bit of instrumental music).

**The Material:** (The meat of the program—study book, address or reading of instructive material).

**Needles and Pins:** (Sharp Points from many sources, short readings from *MISSIONS*, letters from missionaries, etc.).

**The Last Trimming:** (Closing music).

**Lining and Padding:** (Refreshments).

**Your Work:** Each group works on the dressing of a doll for a missionary Christmas box. The doll, a piece of white material for undergarments, a yard or so of lace for trimming, a suitable piece of goods for a dress, and also heavier material for coat and hat are all provided, a set of material for each eight persons. The sewing is done during the program. Any doll whose clothing is not completed has her wardrobe parceled out among her foster mothers for home work—*Dura P. Crockett, New London, N. H.*

**Program Topic:** Anything of dominant interest not heavily presented.

**Menu for Luncheon:** Food for Thought: Missionary ices, crackers, dates, assorted nuts to crack.

For the missionary ices have story read from Grenfell's writings, or the account of Hans Egede's journey on his ship, *Hope*, among icebergs that threatened his life, or material concerning our Kodiak Mission in Alaska. If for a July meeting, have large firecrackers made from red paper. Write on a slip of paper a striking missionary fact, roll, tie, enclose in red cover, and leave string hanging on outside. Pass crackers and have facts read. For the dates, pass cards containing notable missionary events with dates thereof, asking recipients to compose rhymes fixing date and event, as,

"In fourteen hundred and ninety two,  
Columbus crossed the ocean blue."

Poetic counselors may circulate and give suggestions.

The nuts may be questions about present



#### MISSIONARY PICNICS

A missionary meeting may be just as fine and helpful in God's outdoors as indoors. A July missionary picnic is well worth while.

**Invitations:** Outline paper baskets from white or colored paper, cutting handles on a fold of the paper so the basket may be opened and the invitation written inside. Ask each member to bring a guest so that unenlisted men and women may become interested.

**Orchestra:** Young people playing wind or stringed instruments may be secured, or a cornetist lead the music.

**Bible Lesson:** Story of the picnic nearly 3,000 years ago when one boy among 5,000 people had a lunch and passed it over to feed the crowd. Challenging appeal that we who have the Bread of Life divide with those who have it not.

**Reading:** "Give Them to Eat."

day missions, to be passed and discussed. —*Missionary Review of the World.*

#### MISSIONARY GAMES

**Anagrams:** Use small square cards with letters of the alphabet on them. Select a group of letters that spell some word pertaining to Oriental or missionary life, mix the letters and assign to an individual to work out. Each person in the gathering has his own assignments.

**Picture Puzzles:** Any missionary pictures may be cut out, pasted on cardboard, cut up in zig-zag fragments to be fitted together again. Maps are even more puzzling.

**Twisted in a Hindu Jungle:** These letters when properly transposed will spell the names of various animals in the jungles of India:

Padrole (leopard), present (serpent), obar (boar), kacopec (peacock), trapor

(parrot), ocrab (cobra), repthan (panther), tophyn (python), soongome (mongoose), talligora (alligator), samsoop (opossum), peelthan (elephant), lulgborf (bull-frog), noocrips (scorpion), pedicten (centipede), yemnok (monkey).

Telegrams: Each player has pencil and paper. One person mentions a letter of the alphabet which everybody writes down; the next in line gives another, and so on until ten letters have been written in a row. Most telegrams have ten letters, so from these ten, the players are to form a telegram from some non-Christian country. Here is a sample, the letters being P, B, J, M, A, F, C, I, G, V. "Pretty, bright Japanese maiden artistically fixes chrysanthemums in green vase." "Presbyterian Board just met about forcing colleges into getting volunteers." "Physicians begin job mollifying all famished Chinese into getting vaccinated."—"The School of Mother's Knee," by Margaret Applegarth.

#### AN AFTERNOON CALL AT KATHERINE HOUSE

Paste, paint or draw the flags of various European nationalities represented in America on the four sides of a poster, on the central space inscribing the invitation, something like this:

#### THE WOMAN'S MISSION CIRCLE

Will Visit

#### KATHERINE HOUSE

JULY 28, 1923, AT 3 O'CLOCK

Meet at the Home of

.....  
Flag-naming Contest at Close

Devotional: Song, "Bringing in the Sheaves." Scripture, Luke 10:25-37. Prayer:

That every woman present may prove a true sister to some New American.

#### PROGRAM:

1. Map exercise: Have outline map of U. S. and a supply of kindergarten star stickers. Assign different women one Christian Center each, having her locate, state nationalities ministered to and give a brief message concerning her assignment. (Reference, "Our Christian Centers—What You Need to Know About Them." "Ocean to Ocean.")

2. Topics for Talks: Katherine House—all about it. (a) Indiana Harbor—how it got the name of "Steel City," percentage of foreign population, why it needs a Christian Center, etc. (b) Description of people ministered to at Katherine House, homes from which children come, number of rooms, conveniences, furnishings, etc. Clothing, food, recreation, religion. (c) Katherine House itself—description, equipment, etc. (d) Activities at Katherine House.

(References: "Katherine House Notes," "Katherine House—Christian Center Series.")

3. Workers and Messages: Extracts from notes in "Ocean to Ocean," copied

and arranged to be read as personal letters to members of the woman's circle.

#### SOCIAL HOUR:

4. Have flags on poster duplicated on separate sheets of paper, pass around or post on wall and see who can name the greatest number correctly. Provide cloth and colored pictures to make scrapbooks which may be mailed to missionaries at Katherine House, as listed in "Ocean to Ocean," for use in kindergarten.

NOTE—The above program will be much more effective if cast fancifully into form and tense representing an actual visit to the places discussed.—Mrs. Claire M. Berry, Minneapolis.

#### A Historic Missionary Group

The collection of portraits given below represents women who were missionaries

of the Woman's Foreign Missionary Society of the West prior to 1883. The photograph was made in Valparaiso, Indiana, probably in connection with some celebration, but we have not been able as yet to get details. Perhaps some one will tell us more about it. The faces will bring tender memories to many. "Miss" is to be understood where no other designation is given, though the maiden names were changed in a number of instances later. Thus, Miss Norwood became Mrs. Lyall, Miss Menke Mrs. Newhall, and Miss Keeler Mrs. Mason. These portraits reveal the character that won souls to Christ.

The suggestion has been made that this group picture was probably prepared for the tenth anniversary meeting of the Woman's Society of the West, and that would fit the dates of appointment very well. It is in any event a most interesting picture.



A HISTORIC MISSIONARY GROUP OF CONSECRATED WOMEN

Top row: A. S. Norwood, Mrs. A. L. Stevens, M. Menke, M. Bronson, E. O. Ambrose. 2. Mrs. H. W. Hancock, S. J. Higby, M. E. Thompson, Mrs. A. S. King, F. E. Palmer. 3. F. B. Lightfoot, Mrs. J. E. Clough, Mrs. J. W. Barker, Mrs. J. P. Binney, Mrs. M. R. Bronson, Mrs. L. P. Pearce. 4. L. E. Miller, Mrs. G. Forbes, Dr. C. H. Daniels, E. Inveen, Mrs. C. B. Cross, Mrs. R. A. Scott. 5. Mrs. R. A. Bailey, Orrell Keeler, Mrs. Lyon Ashmore, H. N. Eastman, Mrs. M. W. Newhall.



## MISSIONS' PUZZLE PAGE

<p>1</p> <p>? O ? E ?</p> <p>Supply the missing letters for the name of a missionary</p> <p>(Last name only)</p>	<p>2</p>  <p>(Last name only)</p>	<p>3</p> <p>Choose one of these for the name of a missionary.</p> <p>(Last name only)</p>
<p>4</p>  <p>(Last name only)</p>	<p>5</p> <p>Two units of measure often coupled in a proverb combined in a missionary's name.</p> <p>(Last name only)</p>	<p>6</p>  <p>(Surname and last name)</p>

SERIES FOR 1923. No. 6

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of the puzzles. Can you guess them?

Prizes will be given, as follows, for the year 1923:

First Prize—One worthwhile book for correct answers to the 66 puzzles in the eleven issues of 1923.

Second Prize—A book, or a subscription to MISSIONS, for correct answers to five puzzles in each issue, or for 55 correct answers out of the 66. MISSIONS will be sent to any address.

Send answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, New York.

## Answers to May Puzzles.

1. Lodge Grass.
2. Rangoon.
3. Gibsland.
4. Sunwuhsien.
5. Harpers Ferry.
6. Ponce, P. R.

## Words Often Misspelled

Leverage, not leaverage.  
 Michigan, not Michegan.  
 Yield, not yeild.  
 Sweden, not Sweeden.  
 Superintendent, not superintendant.  
 Barrel, not barrel.  
 Stationary, when writing paper (stationery) was intended.  
 Wednesday, not Wensday.  
 Balance, not ballance.  
 Mineralogy, not minerology.  
 Some words that take z: Baptize, economize, organize, moralize, sympathize, scrutinize, systematize, idolize, equalize,

monopolize, colonize, neutralize, capsize, tantalize.

Another word that should have careful attention is Sec-re-tary. How common it is to hear it pronounced "Sec-e-tary," with that important letter "r" left out. Practice it seven times a day for seven days—and then more if necessary.

In the same way, one cannot be too careful about February. One of the most eminent public men in the country used it a number of times recently in a speech, and it betrayed a lack somewhere.

So he said "Guverment" when he meant government. Look out for that "n."

## Just By the Way

Route is pronounced root, not rowt.  
 Say **let me** clearly, not **lemme**.

Our common speech is being spoiled by the comics with their "Whacha gonna do?" and all their abominations. Culture is denoted by refinement in the use of our beautiful language.



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Do you say di-a-mond, or dimund? Look it up.

What word of eight letters has four s's in it?

It is better to be laughed at as a purist in language than to join the crowd of those who corrupt it.

## ESPECIALLY FOR THE C. W. C.

It is most interesting to know where our words come from or the roots of words. For example:

From the Latin **graphein**, to write, we have:

**Autograph** (autos, self), self-writing, or written with one's own hand.

How many other words can the bright boys and girls of the C. W. C. find that come from this same root, or that have **graph** in them? Send in your answers to Puzzle Drawer, MISSIONS, 276 Fifth Avenue, N. Y. Miss Noble doesn't know anything about this.

## Foreign Missionary Record

## SAILED

From Vancouver, April 19, on the S.S. *Empress of Asia*, Miss Alice Bixby for Japan and Miss Jennie Adams for the Philippines.

From New York City, April 21, on the S.S. *Carmania*, Dr. and Mrs. Wallace St. John and Miss Marion E. Shivers, for Burma.

## ARRIVED

Rev. and Mrs. Herbert C. Long of Midnapore Bengal-Orissa, in New York City, April 4, 1923.  
Dr. and Mrs. G. G. Crozier of Kangpokpi, Assam, in New York City, April 16, 1923.

Mr. and Mrs. W. Byron Brown and daughter of Rangoon, Burma, in New York City, April 17, 1923.

Mr. and Mrs. C. H. Whitnah and child of Rangoon, Burma, in New York City, April 22, 1923.

Dr. and Mrs. R. A. Thomson of Kobe, Japan, in San Francisco, April 20, 1923.

## BORN

To Dr. and Mrs. J. A. Ahlquist of Tura, Assam, a son, April 11, 1923.

To Rev. and Mrs. J. L. Bjelke of Hopo, South China, a son, April 20, 1923.

To Rev. and Mrs. Charles Rutherford of Hanumakonda, South India, a daughter, Grace Susan, February 27, 1923.

To Dr. and Mrs. M. E. Yates of Chengtu, West China, a daughter, Dorothy Elvira, February 12, 1923.



## For Better Race Relations

Another important step in the Southern movement for better race relations was taken in New Orleans, March 21-23, when more than forty of Louisiana's prominent women—leaders in religious and civic organizations—met to study the situation, formulated a vigorous statement in behalf of good-will and justice between the races, and accepted membership in the Louisiana Race Relations Committee. Declaring their belief that Christian principles offer the only solution of race problems, and that the South is today the "crucial testing ground" of these principles, they pledged their support to the effort to secure for Negroes as well as for whites the protection of law and "the privileges and conditions to which they are entitled as citizens, such as sanitation, lighting and grading of streets, better housing conditions," and other civic advantages.

One of the strongest paragraphs in the paper is that relative to lynching, which is as follows: "We register herewith our protest against the barbaric custom of lynching, which arouses violent and unchristian passions, brings law into disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard for law and that in no instance is it an exhibition of chivalric consideration and honor of womanhood."

The statement lays strong and repeated emphasis on the responsibility of white people, as the more advantaged race, to set the Negro a worthy example, protect him from vicious influences, and encourage and help him to rise in the scale of character and conduct. The editors of newspapers are appealed to in behalf of more generous publicity for the Negro's worthy achievements, and less for stories of crime and unworthiness.

Recognizing the wisdom of conference

and cooperation as a means of adjusting racial differences and promoting the general welfare, the group pledged its support to the plans developed by the Commission on Interracial Cooperation, a southern organization which has 800 state and county committees throughout the South.

## MISSIONS

July—Convention Report.

September—Special Subject: Saving America Through Her Girls and Boys.

October—Special Subjects: Stewardship and the Baptist World Alliance in Stockholm.

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We wish to make this *School Directory* useful to our readers and to the institutions alike. All will see the desirability of being represented in these pages. Parents know that any school recommended by *Missions* is worthy of consideration.

### Cooperation in Western States

The Committee on Cooperation in States and other areas of the Home Missions Council and the Council of Women for Home Missions joins with local administrators of church work of the different denominations this summer, in holding conferences for a better understanding of the common problems and the religious needs of the people. These conferences will be as follows: Idaho, June 10-19; Northern California, June 21-30; Wyoming, July 12-20. Secretaries of national Home Mission boards will accompany bishops, superintendents, secretaries and field men in seeing typical conditions and needs, and then in shaping programs for better work and fuller cooperation.

These conferences will repeat, it is hoped, the very successful experiences in Montana in 1919, in carrying out what was known as the Every Community Service Endeavor. Briefer conferences of two days each will also be held at Seattle, July 2-3; Spokane, July 5-6; and Portland, July 9-10.

### Enlisting the World's Boys

Many conferences will be held in Europe this coming summer, but none will be more important or significant than that at Portschach in the Austrian Alps, where the Second World Conference of Y. M. C. A.

Workers Among Boys will discuss "The Place of Boyhood in the Nations of the World." For the world's boys of today will determine the character and destiny of the world's nations tomorrow, and will settle the issues of peace or war. To reach them for the kingdom of God should be the first and gravest concern of the Christian church. Leaders in our country have recognized this, as they have noted the effects upon the rising generation of the lack of Christian home training and religious instruction at a time when these were never so much needed as safeguards against demoralizing tendencies, teachings and practices. Not only here but in all lands it is a living question, How and by what Christian agencies can the boys of the world be fitted to meet their responsibilities as citizens and nation builders? To answer this question 900 delegates from nearly fifty countries will give their best thought during the eleven days from May 30 to June 10 next. America's quota of 100 will be full. The delegation will have at its head Dr. John R. Mott, who has recently completed a remarkable intensive evangelistic campaign in this country, which brought him into immediate contact with thousands of boys and young men, with wonderful response on their part to the personal claims of Jesus Christ. This is a time when such a conference as that at Portschach cannot fail to exert a

powerful influence among other things, for the better world understanding that makes for peace.

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### It Pays to Advertise—Missions

BY LOUISE W. HUDDLESTON

Some of the young people in the First Baptist Church of Pasadena, California, had been asked to put on a little "skit" at prayer-meeting to advertise MISSIONS, to act as an incentive in the subscription campaign then being carried on. This is how they did it.

On the platform a large replica of the cover page of MISSIONS had been arranged, made on beaver board, or some such material, this being made to open like the cover of a magazine or book. Two chairs were placed beside it, but to one side. Two men hurried in with overcoats and hats, one with a suitcase, representing two passengers on a train for a nearby city. One was a subscription agent for MISSIONS, and he was very enthusiastic in telling of all the entertaining articles to be found in his magazine. In his talk to "friend customer" he drew back the "cover" on the stage several times, and each time a young woman or man would step forth and read the particular article in question. In between, Mr. Agent would talk about the real value of his magazine. At first his friend was dubious about subscribing for it, fearing he would not be interested, but after these demonstrations he too, became enthusiastic, and in the end gave his subscription.

This little "skit" was the means of quite a number of subscribers being added to the list.

### A WELCOME NOTE FROM INDIA

Kodoli, Kolhapur State, India, March 26, 1923.

Editor of MISSIONS.

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